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## SILVER WINGS AGAINST THE BLUE

Some time ago an articulate priest wrote an article or gave an interview in which he remarked that bishops and religious superiors were not sending their race horses into the service. This observation was highly publicized by one of our slick magazines, and used effectively as an ecclesiastical block-buster. Immediately after the explosion bishops and superiors general scurried to scrutinize their paddocks and to announce that many of their speediest horses had indeed gone to the wars. This was truly reassuring. While one hates to think that civil and parochial turf is traversed only by young two-year-olds, by the retired, the wind-broken and the spavined, neither could one relish the thought the Army got only those that were refused by the soap factory.

Generally the chaplains one meets have a sensible view of their achievements and effectiveness. A smug fellow indeed who thinks of himself as a race horse; and naïve and stupid as well if he tells others the nice things he thinks about himself. Most chaplains have the good sense to realize that Bob Hope is much funnier than they, the Red Cross can lend more money, and Special Service can furnish more entertainments; but they are the only ones who can say Mass and give absolution. There must always be a demand for Catholic chaplains, not because they are race horses, but because by divine decree no one else can do their particular work. It is the consciousness of this truth that admits sunshine even into the stalls of the sacerdotal also-rans.

Much has been written about the heroic work done by our chaplains. Perhaps it is heroic, but it certainly isn't glamorous; (and in most cases it just isn't heroic either). Running through the life of a chaplain, as through the life of any soldier, is a kind of inevitability, which at times approximates a hopeless inevitability. Sometime between midnight and early morning, probably about four-thirty, my telephone will ring summoning me to briefing. It will be about the same for all Bombardment Group chaplains. This has been going on for a long time: nearly three years for some, only two years for me. There was a time when the chaplain got nervous and excited along with his flyers. But those days are gone, so are those flyers—either back to America, or to German

prison camps, or to Eternity; one can't very well be unduly agitated all the time and remain normal, or remain in the ETO.

No American soldier who has lived at an English airdrome will ever forget the chilly English dampness and the quaint invention that is referred to as a "stove." Human happiness can not be interpreted in terms of central heating, but there is an awful temptation to hate the whole human race, in the stygian blackness and benumbing cold of an early morning in winter when we get up for briefing. The English stove is eloquently sacramental. One may not see the fire nor feel the warmth, but the smoke is a sign unto him, according to the ancient wisdom, that where there's smoke there's fire.

A priest observed the other day that there are three prayers of the Church that may be appropriate for early morning rising: *Lavabo, Asperges me,* and *Vidi aquam.* The first one definitely does not apply here at a bomber station. In mild weather with finicky people the second is to the point, for they do give themselves a lick and a promise; but mostly the cold is too intense, and the haste is too great; so we look at the washroom and rush past with resolute determination. As I manuever my way through the gloom towards the briefing I recite the *Veni Sancti Spiritus.* ("What is rigid, gently bend. What is frozen, warmly tend. Strengthen what goes erringly.")

I have said that after a while one no longer becomes anxious and keyed-up along with the flyers, and it is true up to a point. However, it is difficult to enter a briefing room in the early morning as the gunners come shuffling in, without feeling a surge of emotion and a tightening of the cords of the heart. Most of these fellows were playing with baby toys when I was studying philosophy in college; I was an ordained priest before they were out of grammar school. They never knew that their childhood and school days were leading to all this; nor did I ever think that philosophy would be burdened with the problem of discovering purpose in such a mad world. They come from the far ends of America, these men, from every stratum of society, and from every national origin. Their names may sound Irish, Italian, English, German, Scandinavian; and quite often one of them is simply called "Chief" and you know that he is an Indian.

As they slither in to fill the briefing room one can pick out those he knows; for he doesn't know them all. Not one of the present

gunners was here when our group came overseas and started operations; and it is rather hard to keep acquainted with the new arrivals. Sergeant William I know quite well. He has flown twenty missions, and has fifteen more to fly. He was a student of architecture at the University of Virginia when war broke out. He comes from an old southern family, is a handsome fellow built on big proportions, is married to a girl from Brooklyn, and doesn't like Noel Coward. He is a convert since coming to England, and attends Mass every afternoon that he can. Sergeant Curran studied in Nebraska with the Jesuits, who taught him Greek, which he still knows. He is a devout Catholic, and a courageous gunner. Every day before taking off on a mission he reads over the interphone the prayer to Saint Theresa for flyers; the entire crew says the prayer along with him, even the non-Catholics. He is highly respected because his crew admits that when the fighter attacks are the fiercest Curran's head is the coolest. Hunter is from Boston, he is forever laughing and unruffled, and looks young enough for grammar school, although actually he is nearly twenty. Each in his way is interesting, each has his own hopes and his secret fears, each has letters to answer when he gets home, each one hopes that letters will be waiting for him, each is an American, each has views more or less clear about what he is fighting for, each is an image of God. Each seems to have his own variety of hat. Maybe there is something peculiar about the shape of the American head. Explain it as you will, the Army provides at least a dozen varieties of hats, but, not satisfied with that, the gunners in the informality of the briefing room blossom out with fashions of their own. A number of them affect gay-colored jockey's caps, and several of them wear derbys.

I have often thought the hats have something to do with a form of superstition; and like all sportsmen, the gunners, playing for the highest stakes a man can put up, are prone to superstition. I heard of one crew which adopted a young boy from a nearby town, and thought it brought them luck for him to be at the air field when they were to fly. I have often wondered just how they managed it, and have often thought it must be trying on the boy. The story, like many such, is probably apocryphal. Superstition and the temptation to be superstitious is ever present. One (unfortunately) gets away from scholarship and the world of precise definition in the rough-and-tumble world in which we live—or perhaps we

simply offer poor excuses for mental sloth. Anyhow, in that happier world of theology I believe they used to tell us that superstition was the attributing to some cause of an effect greater than that cause could produce. Now, a rabbit's foot is obviously not a sufficient cause for keeping enemy fighters at a distance. But somehow or other, in seeing the various manifestations of superstition, I have often thought it is some questing of the human spirit for support from outside and beyond itself. It seems to be an effort to shift responsibility for success or failure, which again is a kind of confession of inadequacy, and, in some faulty, faltering way, even perhaps the beginnings of humility. I have often thought a similar thing in regard to fatalism. No man is a fatalist in act. It is simply a device to enable a man to get a wink of sleep. To say that "if it's gonna hitcha it's gonna hitcha" is no answer to anything, it is just a repetition of a fact. The big question is: is it going to hit me? However, to Catholic boys I endeavor to explain that our doctrine of Divine Providence has all the consolation of fatalism, and none of the folly.

The most intense moment in the entire briefing is when the curtain is rolled up to reveal the map and disclose the route of the mission and the target. A thread is extended on the map from this station to the target. It is the thread of destiny. As soon as they see it the men can tell whether it is an easy mission or a tough one, whether they have a personal dislike for that particular mission or not.

After the briefing is finished, the Catholic gunners come to a room across the way, where they may receive Holy Viaticum. They kneel in a huge circle, sometimes as many as sixty of them, say together the Confiteor, receive Holy Viaticum and then recite the prayer before the Crucifix, and the prayer to Saint Theresa, Patroness of Flyers. There was a time when I gave general absolution, and I am not persuaded that such is not the best procedure. It is obviously quite impossible to hear the confessions of all the men before they go into combat. It is true that these men can go to confession in the afternoon when they are not flying, and some of them go to confession in the morning after briefing. One realizes that some will abuse the privilege of general absolution, and take it and still neglect to go to confession or make any apparent effort to amend their lives. However, in the opinion of this chaplain the conditions which make it permissible to grant general ab-

solution are verified on most bombardment stations. Ultimately, whether or not to give general absolution is a question which each chaplain must settle for himself according to the application of general principles to local conditions. No two bomber stations are identical, and even on the same station conditions vary with personnel changes, building programs, and the like. Much has to be improvised, for the Army does not have the religious accommodations of a retreat house.

The spirit of the Army is to respect a man's religious conviction; leaving it the responsibility of the individual to manifest his convictions, and to insist upon an opportunity to practise them.

Occasionally one does find officers lacking in a proper broad-mindedness, who seek to impose their own views upon others. During one of our training programs we had a commanding officer who had strong convictions on personal liberty. The training program was rigorous and unrelenting, running through a seven-day week; however, the men were given time off from drill to attend church. One day an officer complained to me and said, "Father, a lot of these soldiers in my opinion are going to services just to escape from drill." The Colonel overheard, and delivered a classic lecture. He said "The Army is not concerned with probing into a man's innermost motives for doing something he has a right to do; and I do not want any of my officers practising psychiatry and interpreting the religious sincerity of any man. If a man says he wants to go to church, he is only claiming a right that his country and the Army allow him; and remember your only responsibility is to see that he goes to church when he says he is going. After all, who can isolate a man's motives? These men of yours, why did they come into the Army? Because they hate tyranny, because their friends were in and they were lonesome, because they were drafted, because they thought they would look good in uniform? The Army doesn't ask why, but the Army insists, now they are in uniform, that they be the best soldiers that they are capable of being. The officers of my command, therefore, will not ask why a man goes to church, or how well he worships God. If a man says he wants to go to church, and actually goes, his responsibility then is to God, and no officer will dare to imply that he is using his religion as a means of escape." Needless to add, the speech was accompanied with a good bit of desk-thumping and a few mild oaths, but it did clarify the atmosphere.

When new combat crews come onto the field they receive orientation lectures to acquaint them with the policy of the group. The chaplain takes part in these lectures, and is allowed to say anything he may think helpful. I outline the religious services that are available, and insist that any man who is ashamed of his religious convictions is in the same class as a man who is ashamed of his own parents. I also endeavor to help those men for whom combat may be a special means of grace; some of the flyers will shy away from religion under the plea that since they didn't go to church previous to entering combat, they don't feel that they should go now. Perhaps it helps to show that religion is not a matter of pious froth that we are free to take or let alone, but is based upon truth which we are bound to accept. What difference does it make what clarifies our vision, so long as we see clearly?

One of the facts a chaplain soon realizes is that the men he is dealing with are young, very young, and have the virtues and failings of youth. They are idealists, but are easily influenced, and have not always enough education or experience to weigh matters properly. Conversation is enlivened by priceless *non sequiturs*. The other day some flyers were discussing education through reading, and I made the observation that unfortunately so much that is being written today is false, much mutually contradictory, and that by reading a great deal of the wrong thing a man might develop mental indigestion, perhaps even intellectual ulcers. "But," one of the officers demurred, "what is the difference as long as your reading makes you think?" "Because," I replied, "the chief problem is not to think but to think correctly, to arrive at the truth." "Well," his startling rejoinder was, "the ultimate truths is that there is no truth, and a thing may be true and false at the same time." When I showed him that what he said was obviously not true, as he had already admitted in saying that it might also be false, he blushed a bit, and probably thought that I had caught him by a clever scholastic quibble, but I am persuaded he was of the same opinion still. There are only two officers on this entire station who are older than I am, and very few of the enlisted men are nearly as old. I doubt if anyone on the station has spent as much time in school, yet the present-day world is confusing to me, and on some issues I am hopelessly befuddled. One must not be too impatient of slovenly thinking on the part of others; but it certainly

is present and like all careless thinking and all careless driving ends ultimately in a wreck. The most obvious mental confusion is concerning the end justifying the means, and reprisals. "They did it to us, so we may do it to them." It is idle to point out that if a thing is wrong and inhuman of its very nature, then it is morally unjustifiable. It would seem that all distortions of truth and all intellectual and moral abberations carry their own penalty, and one day we shall suffer for our denials and disregard for the sacred character of truth.

One of the weighty obligations of the chaplain is to write letters of condolence, and a difficult task it is, for the sword is mightier to inflict wounds and to pierce the human heart than is the pen to bring surcease to pain and heartache. It is futile indeed to hope to patch up grief with proverbs, but one can't patch it up with a puttyknife either, and if sincere human words and a knowledge of the meaning of sacrifice and spiritual realities can not aid the afflicted spirit of man, then all is vain. Actually, the religious conviction and spiritual depth of the people back home make all the difference in their ability to accept heartbreaking news.

One of my dearest friends, a pilot from Chicago, the oldest of ten children, was killed on his final mission. I wrote to his mother explaining how he had come in on the morning of that mission and received Holy Viaticum along with other Catholic pilots. I cherish her reply for its beauty, its valor, and its sublime Catholic faith.

Another friend, from the University of Alabama, was killed over Leipzig. He was different from the run-of-the-mill. For one thing, he seemed to relish combat; I am sure that he was never afraid. Most flyers are afraid, and they candidly admit it. Occasionally there is an exception, and Jerome was an exception. He was a huge fellow. He loved poetry, and was forever reading William Blake and G. K. Chesterton, who were his favorites. His brother, a major, was in England at the time, and attended the funeral. Later I saw copies of letters sent by the father to various members of the family when news of Jerome's death was received. They reflected the understanding and acceptance that the deep spirit of Catholicism could give.

There is a woman who writes to me from Connecticut. Her husband has been a prisoner for over a year. Despite the ordeal of going months without news and the constant worry, she preserves

her serenity and her trust in God, and supreme confidence in seeing her husband in the end. She also manages to cling to her humor; her last letter told of being asked in a restaurant, "Don't you know there's a war on?"

When I first came into the ETO, bad news concerning my friends would make me despondent for weeks on end; but eventually one wakes up to the fact that despondence helps no one, and that God is our Father, and viewed with the spirit of Faith, His ways are best.

When the planes return from combat we go down to the line to sweat them in. If there are any battle casualties they are quickly cared for. If I do not recognize the wounded man I search for his dogtags or for rosaries or medals to determine his religious belief, although these are not always a test of Catholicity. When the chips are down the human spirit seems to be naturally sacramental, and many non-Catholics wear Catholic medals. Also I have frequently discovered men with "C" on their dogtags who explained that while they did not practise any religion their preference was for Catholicism.

The mission tour in England consists of thirty-five combat missions, after which the flyer is generally returned to the United States for a well-merited rest. When the Catholics finish on this station they pin up their silver wings upon the blue drape at the shrine of Saint Theresa, Patroness of Flyers. No girl in the ETO could ever dream of having so many wings.

In conclusion let me explain that this article was attempted on request. I need hardly state that it might better have been written by some one with deeper insight and greater experience. Furthermore it concerns only life on a Bombardment Group station, which, despite implications to the contrary, is very secure and reasonably comfortable. If the article is dull perhaps it reflects my attitude towards war, for this chaplain can not but feel that war is not glorious, interesting, or ennobling, but dull, stupid and demoralizing—yet sometimes necessary. Once in a war there seems to be little to do other than follow the classic advice of Polonius, "Beware of entrance into a quarrel, but being in, bear't that the opposed may beware of thee." And may God defend the right.

WALTER SULLIVAN, C.S.P.

*Somewhere in England.*

# DECEIVING THE PUBLIC

It is a commonly accepted tradition that truthfulness is a basic American virtue. Among our treasured legends is the story of George Washington candidly acknowledging to his father that he had cut down the cherry tree with his little hatchet. We seem to take it as a matter of course that the Father of our Country transmitted this spirit of veracity to all his countrymen, thus making the United States outstanding among the nations of the earth in exact adherence to the canons of truthfulness.

However, like many other widely accepted beliefs, this cherished tradition of American veracity makes a very poor showing when it is investigated thoroughly and dispassionately. There is a woeful disregard for honesty in speech among the people of the United States, and with the passing of the years this tendency seems to be increasing in flagrancy and frequency. Even perjury is regarded by many as a slight fault. In this article, however, we are concerned with falsehood as directly injurious to the public welfare, lack of veracity on the part of those who occupy posts of civil authority or whose professional activities provide the opportunity of speaking to large numbers of people. It happens not infrequently, by a strange inconsistency, that persons who are scrupulously truthful in their private associations throw truthfulness to the winds when they are functioning in their official capacity.

One of the reasons for the need of veracity in man's communications with his fellowmen is the common good of society. St. Thomas expresses it thus: "Since man is naturally a social animal, one man owes to another that without which human society could not be preserved. Now, men could not live together unless they believed one another as mutually manifesting truth."[1] The preservation of proper social relations requires truthfulness even in the communications of one private individual with another, inasmuch as men would commonly treat one another with distrust if there were a continual likelihood that the statements of their fellowmen are false. This reason is still more cogent when those on whom suspicion of dishonesty falls are persons whose statements are di-

[1] *Sum. Theol.*, II-II, q. 109, a. 3, ad. 1.

rected to the public at large. When untruthfulness becomes a habit with such persons, the spirit of distrust which is thereby engendered among those who listen to them or read their writings becomes a potent factor toward the weakening and the disruption of social solidarity.

It is not pessimism to assert that in present-day America the lack of veracity on the part of a considerable number of persons in posts of public trust or responsibility is gravely detrimental to society. Furthermore, it is not only replacing mutual trustfulness and confidence with a spirit of suspicion and cynicism, but it is also seriously undermining ideals of truthfulness on the part of the American people as a whole. People are strongly influenced by the standards of conduct adopted by those who govern them or occupy posts of prominence in the social or business activities of the nation. Unfortunately, many who hold such public positions today seem to have little or no concern for the truth of their statements. Expediency rather than veracity seems to be their primary objective in public utterances. Now, when falsehood becomes habitual with persons whose statements are widely circulated, great harm necessarily accrues both to society and to the moral health of those within the sphere of their influence. Such a deplorable condition is actually developing to an alarming degree in the United States.

"Campaign promises" are apparently recognized as legitimate means of winning electoral offices—and by "campaign promises" we mean promises which the candidate has no intention of fulfilling in the event that he obtains the desired post. Of course, a successful candidate can always allege, after he has taken possession of the office, that unforeseen happenings and changed circumstances have rendered the fulfillment of his promises impossible. And Catholic theology admits that a promise does not bind if some unexpected event renders its fulfillment very difficult. Thus, Merkelbach states: "The obligation of a promise ceases if there occurs or becomes known a notable change of circumstances of such a nature that one would not be considered to have intended to oblige himself in this event."[2] Such being the case, it is very difficult in a concrete instance to accuse an office-holder of falsehood when he fails to live up to his campaign pledges.

[2] *Summa Theologiae Moralis* (Paris, 1938), II, n. 479.

The candidate who plans to make a pre-election promise is obliged to take into consideration all the contingencies that can reasonably be anticipated, even if they are only slightly probable, and make the promise only when he has the assurance that none of these will prevent him from carrying it out. This is a matter of conscience, at least if he intends to make an absolute, unconditioned promise. The candidate who, while making an unqualified promise, realizes that there is some probability that circumstances will arise which will make its fulfillment impossible is guilty of a violation of truthfulness. In view of the uncertainty of the future and the innumerable circumstances that are likely to arise, it is difficult to see how a candidate can make many unqualified promises in the course of his campaign. The sweeping assurances that jobs will be provided for all, that taxes will be considerably reduced, that dishonest officials will be ejected, that the city will be rid of criminals and racketeers, etc., depend on so many uncertain factors and require the collaboration of so many human beings that, even with the best of intentions, one cannot make them absolutely. Unfortunately, many Americans repose the most confidence in the man who promises most. If they were better judges of human nature they would recognize that the man who gives an unhesitating assurance that these reforms will be effected is less to be trusted than the man who merely promises that he will do the best he can toward attaining this objective. At any rate, Catholics in political life should be mindful of their obligation in conscience not to make vain promises, the fulfillment of which is very problematical, even though they secure the office for which they are striving.

In the course of a campaign it is not unusual for a candidate to impugn the ability or the integrity of his opponent. Now, it is true that the common welfare demands that no incompetent or unworthy person be admitted to a post of public trust and responsibility. Consequently, it is lawful at times to reveal even the secret faults of an aspirant to office—namely, when they would render him unfit for the office in question. Merkelbach states: "The editors of newspapers can disclose the faults of candidates who are seeking dignities or public offices, if this knowledge contributes to the public good."[3] With the same qualification the rival candidate could lawfully make such a disclosure. But it must be remembered that the revelation of

[3] *Ibid.*, n. 429.

some secret fault of the past which no longer affects a person's character is not allowed, even in the heat of a political campaign. Furthermore, there must be strict adherence to objective facts. Sad to say, this rule is often transgressed by political office-seekers or by their adherents in our country. Some of them do not hesitate to utter the most dastardly falsehoods about their rivals. Some years ago, just before a presidential election, a rumor was circulated under the guise of secret information that one of the candidates had a strain of negro blood. Of course, such an assertion, even if it were true, should have had no effect on the decision of the voters; they should have based their judgment of the candidate on his personal qualifications irrespective of his race or ancestry. But, as things actually exist in the United States, the proved fact that a candidate for the presidency is of negro descent would mean, most likely, that he would lose the election. In this particular instance the supporters of the candidate in question were able to prove conclusively that the statement was a falsehood, and he won the election. But the incident illustrated the harm that can be unjustly inflicted on a political aspirant by that deplorable feature of American life known as a "whispering campaign." Those who are inclined to resort to such a procedure should realize that whether they use detraction or calumny they are guilty of a grave sin of injustice against their victim, both by robbing him of his good name and by depriving him unlawfully of his chance of election.

The columns of our newspapers are laden with falsehoods. There are, indeed, laws intended to protect decent people from libel; but in practice these laws can easily be evaded. A clever writer does not find it difficult to convey a false impression even while saying nothing that can be proved to be false. The omission of a portion of a statement can lead the readers to think that the speaker said the very opposite of what he actually asserted. This method and others of a similarly insidious nature may draw down opprobrium or ridicule on an innocent person from thousands of beguiled citizens. An example of this unsavory journalistic procedure occurred a short time ago, when the Postmaster General excluded from the mails a certain periodical which was alleged to contain objectionable pictures and reading matter. The incident was described in some newspapers in such wise that the average reader would regard the prohibition as an example of ridiculous prudery

and the gentleman who banned the magazine as a stubborn, narrow-minded individual. Actually, the official showed himself a decent, clean-minded man with the courage to restrict the spread of a periodical which he considered offensive. Certainly, the journalists who derided the Postmaster General deceived the public, even though no individual statement in their account of the matter could be classified as a definite falsehood. The same procedure is sometimes adopted by sophisticated newspaper writers in their comments on the banning of a book or a play by a judge or a censor. This attitude of "smartness" not only constitutes an act of injustice toward those whom it holds up to ridicule, but it also tends to lower standards of decency in the readers.

Catholic newspaper men especially should be mindful of their grave obligation to practice the virtue of veracity in their professional activities. The amount of harm they can do by deceiving the public is incalculable—whether it be by unvarnished falsehoods or by clever innuendo and implication. Their status gives them no dispensation from the eighth commandment.

The business of advertising has assumed gigantic proportions in the modern world. Those who make or sell a commodity, whether it be soap or a suspension bridge, naturally desire to present it in the most favorable light to prospective buyers. But truthfulness must enter this field also. The conditions for honest salesmanship laid down by Catholic moralists would doubtless appear entirely non-realistic, if not ridiculous, to the average high-powered advertiser or salesman of the present day. Thus, it is a Catholic principle that one who is trying to sell an article is bound to make known its defects—at least those which are likely to escape the notice of the buyer.[4] How rarely is this principle applied to modern commercial practices and advertising! Every thing that is put up for sale is described as the most perfect product of its kind, free from all defects, the most effective means of bringing health or comfort to those who use it, etc.

Legal measures have been instituted to prevent or to check false advertising claims. The Wheeler-Lea amendment to the Federal Trade Commission Act (March 21, 1938) is quite in harmony with

[4] Cf. Damen, *Theologia Moralis* (Turin, 1939), I, n. 931.

the teachings of Catholic moralists. This amendment provides that "in determining whether an advertisement is misleading there shall be taken into account, among other things, not only representations made or suggested . . . but also the extent to which the advertisement fails to reveal facts material in the light of such representations or material with respect to consequences which may result from the use of the commodity, etc."[5] The federal postal laws, excluding fraudulent advertisements from the mail, also have been of some benefit toward repressing this deplorable form of falsehood. However, despite these praiseworthy efforts of government agencies, the extent of deliberately deceptive advertising is fantastic. In the *Encyclopaedia of Social Sciences* we read the following details: "Chairman Humphrey of the Federal Trade Commission, admitting that there was no method by which the amount could be accurately measured, estimated in 1928 that the amount taken annually by fraudulent advertising was more than five hundred million dollars. The greatest portion of this he believed to be drawn from the sick, the poor and the ignorant, through advertisements of medicines, cures, fake schools and the like, although other credulous persons contribute heavily."[6] In this connection it is interesting to note that several of the charges issued in recent months by the Federal Trade Commission on the score of deceptive advertising have been directed against so-called "armored" Bibles and prayer books, which the dealers claimed would afford protection from injury and death to members of the armed service.[7]

It is very evident, however, that civil legislation, however carefully worded and however conscientiously put into operation, can be circumvented by ingenious advertisers, who will use phraseology that is legally blameless but actually deceptive. Thus, the decision rendered in the case of the Northam Warren Corporation versus the Federal Trade Commission, tried before the United States Circuit Court of Appeals in 1932, contains this admission: "The Federal Trade Commission Act does not purport to establish a decalogue

[5] Cf. *Annual Report of the Federal Trade Commission, 1944* (Washington, 1944), p. 22.

[6] Article, "Advertising," *Encyclopedia of the Social Sciences* (New York, 1937), I, 473.

[7] Cf. *Annual Report of the Federal Trade Commission, 1944*, p. 28.

of good business manners or morals. . . . Even if a practice may be regarded as unethical, it would still be beyond the purview of the act if it lacks the public interest necessary to support the Commission's jurisdiction."[8] Milton Handler, who compiled a large number of cases relative to trade regulation, makes this remark:

> The various ways in which the unwary consumer is duped by the dishonest advertiser have been exposed in recent years by the Federal Trade Commission, the Food and Drug Administration, the national and local better business bureaus, Consumers' research and by private investigators. The prevalence of misrepresentation and adulteration no longer requires any demonstration. . . . It is apparent that the traditional actions of deceit and warranty as developed by the courts are of limited utility in any campaign against false advertising.[9]

A certain measure of exaggerated praise of one's own commodities on the part of salesmen is justifiable, and is supposed to be taken into consideration by prospective buyers. But it must be limited to very moderate proportions; no ethical principles can justify downright falsehood about the efficacy or the value of a product. From what has just been said about the inadequacy of legal measures to make advertising honest it follows that this objective can be attained only when we have honest advertisers—that is, business men who conscientiously apply the norms of veracity to their commercial activities. It would be idealistic to hope for a speedy and universal reform in this matter throughout our country; but we could endeavor to improve conditions as far as Catholic advertisers and salesmen are concerned. It would be quite practical for priests to emphasize this important point of morality occasionally in sermons and instructions.

One of the most despicable methods of deceiving the public is what is known nowadays as propaganda. True, propaganda can consist of the representation of facts, without any element of falsehood, though in a manner calculated to win the approval of the hearers or readers. With this type of propaganda we take no

[8] *Circuit Court of Appeals of the United States; Second Circuit,* 1932, 59 F. (2d), 196.

[9] Handler, *Cases and Other Materials on Trade Regulation* (Chicago, 1937), p. 718.

issue; for in itself it is a perfectly lawful means of persuading people to follow a certain course of action. The political candidate who points out the praiseworthy deeds of his career in his effort to win the votes of the citizens is doing no wrong if his statements are correct. The efforts of Catholics to win converts by presenting the arguments in favor of the divine origin of their religion is a form of laudable propaganda. But, as the term is frequently used today, propaganda is deception and distortion of facts on a national or international scale. A vivid description of this type of propaganda is found in the following passage by Harold D. Lasswell of the University of Chicago:

> For the mobilization of national hatred the enemy must be represented as a menacing, murderous aggressor, a satanic violator of the moral and conventional standards, an obstacle to the cherished aims and ideals of the nation as a whole and of each constituent part. Through the elaboration of war aims the obstructive role of the enemy becomes particularly evident. The maintenance of hostility depends upon supplementing the direct representation of the menacing, obstructive, satanic enemy by assurances of ultimate victory, thus preventing diversion of attention. The preservation of friendly relations depends upon representing an allied nation as strenuously prosecuting the war and thus protecting common values. The ally must appear to assent heartily to the cherished war aims of the nation and to conform to all the mores.[10]

How a person with any concept of right and wrong can believe himself justified in spreading propaganda of this kind is a mystery. Yet, undoubtedly there are many who believe in all sincerity that the political and military benefits that can be obtained by such means remove all guilt from what is actually the cold-blooded deception of millions of persons. It is not pleasant to think that there may be Catholics among those who accept this application of the erroneous notion that a good end justifies the use of a bad means.

Many other examples of deception on a wide scale could be adduced; but those which have been here described suffice to prove that the virtue of truthfulness needs to be fostered in our land, particularly on the part of those whose statements are heard or read by a large number of persons. The leaders toward this necessary re-

[10] Article, "Propaganda," *Encyclopedia of the Social Sciences* (New York, 1937), XII, 524.

form should be Catholics, who have the benefit of the Church's unfailing and unchanging teaching regarding the divinely imposed obligation of speaking the truth and the sinfulness of falsehood. The structure of society becomes weak and unstable when the members habitually neglect the virtue of veracity in their mutual associations, especially those of a public character. If we would make America a staunch, united nation, we must see to it that truthfulness is not merely a tradition but also a reality in our land.

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CARDINAL MANNING ON THE LAX PRIEST

Of a lax priest what can be said? The chief signs of laxity are to live without a rule of life; to say the Holy Mass by custom, with little preparation, and little thanksgiving; to be weary of the confessional; to escape it when possible; to be unpunctual and irregular in attendance. Such a priest soon finds himself more at ease in the world than among priests. The habits, tone, talk, and pleasant ways of the world are more to his taste. He lives in a mission-house or a presbytery, but it is not his home. His home is where his heart is, and his heart is in the world. He is ready for any recreation among people of the world or among women, but not always ready for a sick-bed, or a sorrowful tale, or for the Divine Office. In laughter he is unchastened, and in sorrow he is cast down. . . . He is fond of money, and glad when oblations and gifts come in. He can give any length of time to the world, and can always find leisure for what he likes. He is a ready talker, and has a turn for satire. He sees the ludicrous in men and things, and is an amusing companion much sought after.

—*The Eternal Priesthood* (Westminster, Md.: The Newman Bookshop, 1944), pp. 72-3.

## CATHOLIC ACTION CONFRONTS THE NEW PAGANISM

The new paganism which confronts the Church today, and which it is the mission of Catholic Action to destroy, is a far more formidable foe than that with which the early Christians had to contend. The darkness and despair of the old paganism was that of a world for which the sun of revelation had not yet risen; the new paganism has blinded itself to the light it beheld and is sunk in the despair of endless night. The gods of the old paganism in its decline did indeed multiply into innumerable obscene and despotic deities; the gods of the new paganism are vile and weak from the beginning, withered and diseased from birth. For the pagans of antiquity all love and loveliness ended with this little life, and so Catullus and Horace bade men *carpe diem, quam minimum credula postero.* From the shadows of Hades they stretch out empty pleading hands across the Styx in a gesture fixed by Virgil in one of the loveliest lines of all literature, *tendebantque manus ripae ulterioris amore.* For the modern pagan there is no joy or loveliness or peace left even in this life, only disillusion and despair. This despair rings through all the literature of modern paganism; it blasphemes beauty in every form of art; it distorts the natural shape of man even as its philosophy distorts his mind and soul.

The task, therefore, that confronts Catholic Actionists today is to re-establish once more the true scale of values in life, to rebuild society on a sound ethical basis. *Instaurare omnia in Christo* must be the motto of the "earnest few" today, as it was in the early centuries of the Church's history. "To restore all things in Christ has always been the Church's motto," says Pius X in his Encyclical on Catholic Action, "and it is especially ours in the dangerous times in which we live . . . to restore to Christ not only what directly depends on the divine mission of the Church to lead souls to God, but also, as we have explained, that which flows naturally from this divine mission, i.e. Christian civilization in each and all of the elements that compose it." This task of restoration with which Catholic Actionists are faced in the decline of the modern secularized and disintegrating civilization is much vaster and more formidable than that which confronted their prototypes in the Roman world after the age of Augustus. The collapse of that ancient civilization

was in the main an external affair which left the reserves of spiritual vitality intact; in the modern crisis the very sources of spiritual energy are menaced on all sides and the religious foundations of civilization are being undermined. The modern foe is not a rude barbarian, but a calculating and insidious force armed with all the resources of science. The ancient unregenerate paganism was a less complex and more easily vanquished foe by far than the modern apostate paganism.

Nor can we hope that in the post-war world the modern paganism, having learned the lesson of its failure, will return once more to Christian truth. Rather must we expect it to rally its remaining forces to oppose the Church. The trend of events shows that the strongest force will most probably be Communism, not as a remote movement in distant Russia, but alive and at work in our very midst, appealing so strongly, as it undoubtedly does, to the working classes, offering them alleviation of their hardships here and now and immediate material comfort. "The great scandal of the nineteenth century," says Pius X, "is that the working-class has gone seeking its way far from the Crib of Christ, the fact that the poor have believed that they are not at home at that Crib." Hungry in body and soul they are lured away from Bethlehem, the "House of Bread," by the fleshpots of Communism. It must be the work of the Catholic Actionists to show that outside the Church the hunger of mind and soul can never truly be appeased, and that the satisfaction of physical needs can never still man's spiritual craving for happiness.

The new situation in which the Catholic Actionist finds himself in a world dominated by the spirit of this new paganism calls for new methods of action. Action, in the language of the philosophers, must first be *immanent* before it can be *transitive;* the mind of the Catholic Actionist must be aflame with the light of truth before he can hope to kindle its flame in a cold hostile world; he must stand firmly on the unshakeable rock of Christian faith and morality before he can stretch out a helping hand to those who are caught in the dangerous quicksands of ever-changing pagan creeds and moralities. He must carry into practice in his socio-economic life the Christian virtues of justice and charity, so that his vital spirit and practical example will leaven the dead mass of modern pagan society and infuse into it a renewed spiritual vitality.

To say that spiritual transformation through the agency of Catholic Action is impossible is to ignore the lesson of history and limit the creative activity of God through His Church. Has she not demonstrated in the past her capacity for inspiring social ideals and loyalties potent enough to create a new world-order on the ruins of a pagan world? All that was best in the old Graeco-Roman civilization she retained and embedded in the new Christian civilization she founded. She has also the power to sustain what she creates; it must be borne in mind that the civilization at present in the throes of dissolution is the secular and pagan civilization which cut itself off from the Church's guidance and authority with the Protestant revolt. She is no more compromised in the decline of this modern pagan culture than she was in the fall of the old paganism. Her power to transform human nature and create a new world is as great today as it was in the days of Constantine. She can, under the fruitful inspiration of the Holy Spirit, once more renew the aged and weary face of the earth. The fervor of an inspired few could transform the world of antiquity; it can do the same today. It is for the Catholic Actionists of our time to sow the pregnant seed of truth once more in the minds of men. And they must work steadfastly and zealously and in the spirit of patience, content to leave to the coming generation the gathering of the vast harvest which they have sown. In the words of Paul Claudel, "Chacun donne ce qu'il peut; l'un le pain, et l'autre le semance du pain."

LIAM BROPHY

*Dublin, Eire.*

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ST. IGNATIUS OF ANTIOCH (c. 110) ON THE ROMAN PRIMACY

Ignatius, who is also Theophorus, to the Church which has received mercy in the magnificence of the Father Most High and of Jesus Christ, His only Son; to the Church loved and enlightened by the will of Him who wills all things which are, according to the charity of Jesus Christ our God; which also presides, in the place of the Romans' country, worthy in godliness, worthy in its beauty, rightly blessed, worthy in prosperity, worthy in purity, presiding over the *agape*, having the law of Christ, signed with the name of the Father, which I greet in the of Jesus Christ, Son of the Father.

—The Prologue of the *Letter to the Romans.*

## PEACE IN EXAMPLE

The Church, always practical, has for centuries made use of the arts, not merely to adorn and beautify its places of worship, but also to convey to the minds of its children a vivid pictorial representation of its teaching. Among others it has held before them the picture of the peacemaker as an ideal which they should reproduce in their own lives. Pictures and statues serve to crystallize the message, but they would mean little were the story of their meaning not unfolded along with them. The lessons of the second nocturn may or may not be all historically accurate; but accurate or not they have for centuries presented to the minds of the people a story concerning the saints on whose feast-days they are read.

Thus are presented to us men and women who, in their daily striving to work out in their own lives the example and teaching of Christ, were outstanding as examples to their brethren of how one should attempt to make peace among men in accord with one's state of life. There are examples of peacemakers on the international scale, peacemakers in the ecclesiastical sphere, peacemakers on a national or local scale, and finally those whose efforts were confined to the particular persons with whom they lived.

On the international scale St. Vincent Ferrer brought about peace between kingdoms which were at odds. St. Leo the Great met Attila, the Hun, as he was about to cross the Po on the road to Rome in the course of his wild dash across Europe, and turned him back. The same Pope met Genseric when he invaded the city and persuaded him not to put it to the flames. St. Elizabeth of Aragon, whose very birth ended the strife between her father and grandfather, later continued to reconcile kings who were at loggerheads. So constant was she in this endeavor to bring about peace that she finally died on a journey to settle a dispute between two of them, her son and her son-in-law. St. Bernard, the Abbot of Clairvaux, because of his great reputation was more than once asked by the greatest princes to mediate their disputes.

Thus a Pope, an abbot, a famous preacher, and a queen are presented to us as international peacemakers.

The Church, too, has been torn by strife, and thus it is that we have the example of the same St. Vincent Ferrer at the time of the Great Western Schism bending his energies to the task of restoring

harmony to the Church. St. Catherine of Siena appeared as a peacemaker in ecclesiastical society when she journeyed to Avignon to see Pope Gregory XI and obtain peace for the Florentines who were separated from the Church and were under an ecclesiastical interdict.

St. Irenaeus is perhaps the most famous of the peacemakers in the society which is the Church, for he it was whom the Martyrs of Lyons chose to go to Rome concerning the peace of the Churches of Asia Minor upset by the Montanist faction. He went again to Pope Victor when it was necessary to bring peace with regard to the Easter controversy.

St. Josaphat is likewise extolled as one who worked greatly for the reunion of the Greek and Latin Church that the schism which had existed for so many centuries might be ended and peace and unity restored.

Within nations themselves other saints have shown the way to work for peace. Thus St. John Capistran, sent as nuncio to Germany at the request of Emperor Frederick III, went not only to recall the heretics to the Catholic faith but also to bring about peace among the warring princes. St. Bernardine of Siena went about the cities and towns of Italy at a time when everything was in a turmoil and vices, crimes, and bloody factions abounded, bringing peace to his warring brethren in the name of Jesus.

St. Angela Merici, too, traveled much to bring peace and reconciliation to those who were at odds. St. Vincent de Paul, summoned by Anne of Austria, the mother of Louis XIV, as her counsellor after the death of her son, did everything in his power to put down civil disorders.

Troubles racked Italy again in the days of St. Philip Benitius, who went about through the various cities settling the conflicts of the citizens. St. Joseph Calasanctius did much the same sort of work in the provinces of New Castile, Aragon, and Catalonia in Spain. England knew the blessings of having such a man as St. Edward the Confessor on the throne to bring peace to the kingdom on his restoration.

These men and women who, by their state in life, were in a position of national prominence, followed the example of Christ in bringing peace to their fellow-citizens.

Others there are whose position did not permit them to move about so much and as a consequence their influence was limited to the locality in which they lived; but these, too, worked for peace.

St. Ambrose, the great bishop of Milan, was chosen for that office when a child cried out "Ambrose, bishop" as he was speaking in the cathedral of that city exhorting the citizens to restore the peace and tranquillity which he had been sent to effect. St. Andrew Corsini, sent by Urban V to quiet the crowds in Bologna, succeeded in this and in ending their hatreds which had progressed to the point of murder.

The Seven Founders of the Servites brought peace to the cities and towns of Tuscany as they traveled about that province showing the people an example of fraternal charity at a time when factions were strong and feeling was running high.

Salamanca, in the days of St. John of St. Facundus, was in such a turmoil that at almost any hour of the day there were murders and not only the streets and public squares, but even the churches were flowing with the blood of citizens of all classes, especially that of the nobility. The good saint, however, by his sermons and by his private conversations so mollified the citizens that he brought the city back to tranquillity.

St. Juliana Falconieri spent a life mostly contemplative, but even so, she spent her spare time going about calming the seditions of her fellow-citizens. St. Alphonsus Liguori, in his busy life, found time also to overcome by his preaching and by his writing hatreds in the districts in which he worked and to restore peace.

These men and women used whatever means they could, preaching, writing, private conversations, all with the same intention, to bring about the peace of Christ among their fellow-men. They may have been busy with other pursuits and so unable to devote all their time to the work, but they accomplished much in the odd moments which they were able to give.

On the scale of personal contacts we find again St. Catherine of Siena, of whom it is said that no one came to her who did not go away the better for it, and that she brought an end to many hatreds. St. Paschal Baylon, too, was known for his interest in calming the quarrels of his companions. St. John Gualbert is another who gave an example of the making of peace between individuals when, in

a century known for its blood-feuds, he forgave the murderer of his brother at a time when he could easily have run him through.

With these examples before them it is not to be wondered that members of the Church feel a need to work for peace between nations, within nations and in the localities in which they live, as well as between their acquaintances. Factions and the reasons for their strife may change, but the same basic need for peacemakers remains always.

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### MISSION INTENTION

"The Eighty Million Mohammedans Living in India" is the Mission Intention for the month of June, 1945.

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### FIFTY YEARS AGO

In the June, 1895, issue of *The American Ecclesiastical Review*, Abbé Hogan, continuing his series on "Clerical Studies," discusses pastoral theology, which he characterizes as "a compound of intuition, experience and positive knowledge, inexhaustible as a science, as an art never sufficiently known". . . . In an article entitled "Verbum Dei" Father Hyacinth Hage, C.P., recommends the reading of the Bible in the presence of the Blessed Sacrament. . . . Rev. Joseph Hild, C.SS.R., solving a case on sacramental satisfaction, condemns confessors who impose excessive penances, and says in conclusion: "Censeo ejusmodi confessarios esse delendos". . . . Among the *Analecta* is a letter of Pope Leo XIII, directed to the people of England "seeking the reign of Christ in the unity of faith." The Pope particularly emphasizes the ancient loyalty of England to the Holy See.

F. J. C.

# THE CELTIC CONTRIBUTION TO SCHOLASTIC PHILOSOPHY. PART II:

## IN THE GOLDEN AGE OF CHRISTIAN THOUGHT

In a previous issue of *The American Ecclesiastical Review*,[1] we traced briefly the part played by Celtic philosophers in the founding of Scholasticism, calling attention particularly to the newer and more favorable view of the contribution of John Scotus Eriugena.[2] Another "John the Scot" appears in the literature of the eleventh century. The *Liber miraculorum sanctae fidis*, compiled by Bernard of Angers, "mentions a certain Johannes Scottigena, a contemporary of the author, and whom he carefully distinguishes from J. Scotus Erigena."[3] As De Wulf suggests, this almost completely unknown figure may be identical with the John whom an anonymous chronicle of the same period mentions as the forerunner of Roscelin. If so, he played an important part in the celebrated controversy concerning universals which began to develop in real earnest shortly thereafter. This controversy, dealing with a problem basic to Scholasticism and, indeed, to all philosophy, necessitated precise terminology. It revolved around the question, raised but unanswered by Porphyry in the *Isagogue*, as to the exact nature of the *genera* and *species*. The anti-realists, maintaining that these latter are names, not things, were accustomed to describe them as *sententia vocum*. The phrase was credited by Otto of Freising to Roscelin. Actually it was originated by the little known but probably Celtic John of the anonymous chronicle.

In the records of this period we find frequent reference, also, to both Marianus Scottus and Michael Scottus. The former, emi-

[1] Cf. *AER*, May, 1945, pp. 353-63.

[2] Cf. for instance D. E. Sharp, *Franciscan Philosophy at Oxford in the Thirteenth Century* (Oxford University Press, 1930), where the author rebukes De Wulf for calling Eriugena the father of anti-Scholasticism and says that the latter "gave to the Schoolmen their fount of Neo-Platonism and also illuminated for them the intricacies of the Universals problem" (p. 2). In fairness it must be added that De Wulf modified this opinion in later editions of his work. Cf. his *History of Mediaeval Philosophy* (translated by E. C. Messenger; 3rd English ed. based on the 6th French ed. [London, 1935]), I, 134.

[3] De Wulf, *op. cit.*, I, 148.

nent in other respects,[4] has scarcely any significance in the present context, while the latter, as we shall see, is only indirectly connected with it. But the Irish influence on Scholasticism in general and on the Angelic Doctor in particular was destined to be much clearer, closer, and more personal. It is not generally known that the one who first turned the mind of the youthful Thomas into philosophical channels and, perhaps more importantly, initiated him into what proved to be a life-long devotion to Aristotle was none other than Petrus de Hibernia. How Peter, who is sometimes confused with his contemporaries, Petrus de Alvernia and Petrus Hispanus, got to Naples we do not know. He was probably brought there by Frederick II who founded the university in 1224. At any rate he was *magister regens* in this famous seat of learning when Thomas arrived about 1236 after having completed his early studies at Monte Cassino. (How these names continue to recur in history!! One account has it that Thomas was forced to leave Monte Cassino because of the military struggles then raging about the monastery.)

Both Tocco and Calo, the earliest biographers of Aquinas, agree that his teachers at Naples were Martin the Grammarian and Peter of Ireland. They also concur in saying that Peter instructed him in natural science but Calo would go further and include logic also under Peter's jurisdiction.[5] The opinion of Tocco who restricts Peter to natural science alone is probably correct since it implies a more likely division of subjects between the two masters on the basis of the *trivium* (grammar, rhetoric, and dialectic) and the *quadrivium* (arithmetic, geometry, astronomy, and music.)[6] It is interesting to note that, in one of his works, Aquinas takes occasion

[4] Cf. Marianus Scottus, *Chronicon*, *MPL*, CXLVII, 780. Cf. also Dom Louis Gougaud, *Gaelic Pioneers of Christianity* (translated by Victor Collins [Dublin: M. H. Gill and Son, Ltd., 1923]), *passim*, and Dom Patrick Nolan, "The Three Scoto-Irish Hermits of Griesstetten," *Irish Ecclesiastical Record*, XVI (1920), 448.

[5] Clemens Baeumker, "Petrus de Hibernia, der Jugendlehrer des Thomas von Aquino und seine Disputation von König Manfred." *Sitzungsberichte der Bayerischen Akademie der Wissenschaften*, Philosophisch-philologische und historiche Klasse, 8 Abhandlung (Munich, 1920).

[6] Ueberwegs-Baumgartner, *Grundriss der Geschichte der Philosophie* (Berlin, 1915), II, 482. Peter may, however, have taught logic as a preparatory subject.

to mention the names of Peter and Martin, possibly an unobtrusive tribute of thanks to his two early teachers.[7]

Although the great German scholars, Baeumker and Grabmann,[8] have brought to light much valuable information concerning Peter of Ireland we still know very little about him personally. Touron refers to him as one of the most learned men of his time.[9] Naturally, living in an age which stressed events and accomplishments rather than the personalities involved, he is of interest mainly for his influence in the formation of Thomistic philosophy through Aquinas, with whom he was associated from 1236 to 1243, and for his famous disputation before King Manfred which took place almost twenty years later. Here we shall restrict ourselves to a consideration of these two focal points in his career. They are, of course, interdependent problems since, outside of the *Commentaries on the Perihermeneias* in which we have his definition of philosophy and on the *Isagogue* which begins with a classification of the philosophical sciences, the only really useful source of information concerning his teaching is the text of the *Disputation* with which Baeumker has, happily, furnished us.[10] His other works, namely, the commentary on the *De longitudine et brevitate vitae* and the *De morte et vita* (which bears his name) are helpful more as revealing method than content. They exhibit the technique in which doubts and difficulties are raised and solved in characteristic scholastic fashion.

In order to appreciate the contribution of Peter it is necessary to recall that Aristotelian philosophy up to this time was more or less suspect because it was tainted with Averroism, having suffered mistranslation and hence distortion at the hands of the Arabians. That there should have been misinterpretations in the Arabian Aristotle can be readily explained by the multiplicity of translations

[7] *In Sent.* I, d. 36, q. 2, art. 3: "unde alia est ratio Petri et Martini in Deo."

[8] Baeumker, *op. cit.*; M. Grabmann, "Magister Petrus de Hibernia, der Jugendlehrer des heil. Thomas von Aquin. Seine disputation von König Manfred und seine Aristoteleskommentäre." *Mittelalterliches Geistesleben* (Munich, 1926), pp. 249-65.

[9] A. Touron, *La vie de S. Thomas d'Aquin* (Paris, 1737), p. 21.

[10] Baeumker, *op. cit.*, pp. 40-49.

based on a variety of sources.[11] Most of the existing versions of the Stagirite were from the Arabic and, with the exception of the *Organon,* it was not until after the middle of the thirteenth century that his works were translated directly from the Greek into Latin. One of the sources used by Peter was, significantly, a translation of Averroës' commentary on Aristotle made by his fellow-countryman, Michael Scottus, about 1230. Authorities agree that Peter represents an important step in the revolution of thought which was then taking place. He stands forth as a new and distinct type of Aristotelian thinker, giving, as it were, a different slant on the philosopher from the various commentators and summarists who preceded him. In view of the fact that St. Albert the Great, undoubtedly a major influence, is generally thought of exclusively in connection with the moulding of Thomas it is noteworthy that there is something in the all-pervading Aristotelianism of Aquinas that seems to link him more closely to his earlier mentor than to his later guide and friend.

The *Disputation* itself, dating somewhere between Aug. 10, 1258 and Feb. 26, 1266, is interesting not only as a sample of Peter's philosophy and as a miniature model of the later *Questiones disputatae* and *Quodlibetales;* it also gives us a glimpse of the man himself and especially of the dominant position he must have occupied in contemporary educational circles. The laudatory tone of the opening passage which speaks of "magister Petrus de Ybernia, gemma magistrorum et laurea morum" proves conclusively that it was not written by Peter himself but is rather a *reportatio* set down by somebody in the audience. King Manfred had posed the problem to the Masters as to the reciprocity between organ and function or, as it is stated in the text, "utrum menbra essent facta propter operaciones vel operaciones essent facte propter menbra?" A metaphysical and teleological rather than psychological question, it turned upon the relation between purpose and necessity in nature. In his discussion Peter shows not only a wide acquaintance with Aristotle's works but also quotes Averroës a number of times and

[11] Renan says of the commentaries of Averroës that "the printed editions of his works are a Latin translation of a Hebrew translation of a commentary made upon an Arabic translation of a Syriac translation of a Greek text" (quoted by William Turner, *History of Philosophy* [New York, 1903], p. 320).

refers at least once to Boethius and to the *Timaeus* of Plato. Finally, after a logical chain of reasoning which includes considerable argumentation pro and con, he delivers the decision in favor of the view that faculties are destined for certain activities rather than the reverse.

In estimating the influence of Peter on Thomas it must be remembered that the disputation took place some twenty years after the period of tutelage and that by this time the pupil had already achieved fame and had written many of his great works. Meanwhile the master also must have continued to grow in knowledge. But we may reasonably assume that the mature views of his later life had been imparted at least germinally to his distinguished charge. In Thomas Peter survives. How gladly must he have watched the seed which he planted blossom and ripen into such a rich harvest! With his triumphant disputation he himself apparently reached the climax of his career for we hear nothing of him further. It may have been significant that Thomas, towards the close of his own life, should have chosen Naples as the scene of a new *Studium generale* which the general chapter of his Order, held at Florence in 1272, commissioned him to set up. Early associations may have then been renewed or, perhaps, his old teacher had already chanted his *Nunc dimittis*? If so, from his place in heaven he must have felt very proud indeed.

Most authorities at present would ascribe the birthplace of John Duns Scotus to Scotland although, as Grajewski in his excellent summary observes, a definitive life of the Subtle Doctor has yet to be written.[12] However, the evidence for his Irish origin cannot be altogether brushed aside. It is true that Duns is the name of a village in Berwick, but Dunensis is also the Latin equivalent of Down, the scene of St. Patrick's burial place, in Ireland. Luke Wadding prefaces a life of the author to the complete works of Scotus which he brought out at Lyons in 1639. In this *Vita*, Wadding, amongst other reasons in support of Scotus' Irish birth, gives the following memorial couplet, more interesting, perhaps,

[12] Maurice Grajewski, "Duns Scotus in the Light of Modern Research," *Proceedings of the American Catholic Philosophical Association*, XVIII (Washington, D. C., 1942), 169.

in that it establishes him as the citizen of the world which he eventually became.

*Scotia me genuit, Anglia me suscepit,*
*Gallia me docuit, Colonia me tenet.*

It is argued that by this time Ireland had become Hibernia and was clearly differentiated from Northern Britain which had then monopolized the name of Scotia. Even granting that this were so a still more difficult obstacle to overcome in establishing his non-Irish birth is the evidence furnished by the catalogue of the library at Assisi which was compiled as far back as 1381. Here a notation concerning his *Commentary on the Sentences of Peter Lombard* designates it as "magistri fratris Johannis Scoti qui et doctor subtilis nuncupatur de provincia Yberniae ordinis minorum . . ." Harris endeavors to explain this away by making it a gratuitous insertion on the part of Giovanni de Collo Soldani who drew up the catalogue.[13] There may indeed have been some confusion concerning that overlapping of provinces but, in any event, it matters little for our purpose here since the subject of the dispute certainly belongs in the tradition of which we write.

Duns Scotus was a truly remarkable figure. Even though recent estimates tend to extend his years in both directions his span of life was still relatively short;[14] yet in that brief time he had delved into practically every question of any importance in philosophy and theology. And his was not the light touch of the dilettante. The ramifications of each problem were explored in a peculiarly penetrating fashion and each was illumined by the light of his sparkling genius. His philosophy especially is characterized by the rare gifts—and the still rarer combination—of originality, acumen, and precision. Its distinctive features are well summarized as metaphysical form-

[13] C. R. S. Harris, *Duns Scotus* (Oxford, 1927), I, 7. Harris says that the compiler is "to say the least of it, not always meticulously accurate." Unfortunately, however, Harris himself is apparently unaware of Longpré's authoritative work on Duns Scotus published three years before his own.

[14] The old dates for Scotus have been revised. Grajewski reckons that he was born some time between Dec. 23, 1265 and March 17, 1266. The same writer also notes that the dispute between Scotus and Henry Harclay, Chancellor at Oxford, mentioned in the *Questio cancellarii*, may mean that he was still living between the years 1312 and 1316. Cf. Grajewski, *loc. cit.*, pp. 170-72.

alism, the univocity of being, intuitionism, and voluntarism.[15] These are not as difficult to understand as may at first sight appear. Perhaps they will be grasped more easily if discussed in connection with the better known views of St. Thomas Aquinas.

First we shall take the central problem in philosophy, the notion of being. St. Thomas treats of the nature of being in relation to the question as to what is the proper object of the human mind. It is obvious, of course, that there must be a proportion between the object of knowledge and the power or faculty that knows. But there are different classes or levels of faculties; therefore, there must be diverse corresponding objects, the sensory faculty having a sense object while that of the intellect is immaterial. The Angelic Doctor, moreover, distinguishes between the *proportionate* (proper formal) object of the intellect, which is the essence or quiddity of material things, and its *adequate* object, which is being in its widest signification.[16] In the case of the first kind of knowledge, possible because of the intimate union of soul and body, the intellect knows a form as existing in matter, not however, in *this individual* matter. Such abstraction is from "intelligible common matter," so called, not because it is incorporeal, but because it does not directly affect the senses.

The second type of knowledge, that is, of being as such, derives from the very nature of the intellect itself. It is with this, what he terms "the adequate, proper, natural and primary object of the intellect," that Scotus is predominantly concerned.[17] The difference here between the two great thinkers revolves mainly around their diverse conceptions of the human mind, Scotus preferring to consider it more as an angelic or pure intelligence while Aquinas never loses sight of the fact of its substantial union with matter. Ultimately it is a question of a slightly different approach to man, or of emphasis on one or other of his constituent elements. After all it might be plausibly objected that the accepted definition of man as

[15] For a good exposition of these see De Wulf, *op. cit.*, II, 300 ff.

[16] *Sum. theol.*, I, q. 79 et seq., *Sum. contra Gen.*, II, 83; *De veritate*, q. 1. art. 12. Cf. also R. E. Brennan, *Thomistic Psychology* (New York, 1941), pp. 36 f.

[17] A clear and concise statement of this particular problem is given by Cyril Shircel in "Analogy and Univocity in the Philosophy of John Duns Scotus." *Proceedings of the American Catholic Philosophical Association*, XVIII (Washington, D. C., 1942), 143-64.

a rational animal is one that stresses his lower rather than his higher component.[18] The Scotist would, in effect, say: why not take the more elevated view and conceive man rather as a spirit that is embodied? The Subtle Doctor was Aristotelian but not to such an extent that he was prepared to accept Aristotle's account of the present state of man as a completely satisfactory basis for Christian thought. In this he gives a valuable cue for our own times. Consider, for example, the futility and indeed the distortion of the present practice of presenting ethics on a supposedly strictly rational level ignoring, as it were, the whole message of Divine revelation which teaches man's unitary orientation toward a unique supernatural destiny.

This explains his tendency to distrust philosophy as a safe guide for the Christian thinker. Taken together with the fact that Scotus holds being can be known not only mediately by abstraction but immediately by intuition, it also enables us to understand the diversity of their theories. "The *being* of Scotus, then, is broader, more common and general than the being of St. Thomas." It is the proper, adequate and natural object of the intellect regardless of its present particular state. "It is the least common denominator, common to the material and the immaterial. As such it cannot be other than univocal."[19]

In his approach to the Divine, Scotus again tries to keep first things first. He distinguishes two kinds of transcendentals, namely, those convertible with all being, unity, truth, and goodness, and those predicated of every being in disjunction, for example, finite and infinite, eternal and temporal, necessary and contingent. But being must be referred to God antecedently to any categories, and in this respect the infinite-finite diversification is prior. The subtle Franciscan does not reject the doctrine of analogy entirely. He is, philosophically, Aristotelian enough to see that if being were altogether univocal then there would be but one category instead of ten. Parthenius Minges, who regards him as the personification and embodiment of the real scholastic spirit, interprets him as teaching that although being is univocal logically, it is in reality analogical, and Grajewski, with remarkable clarity,

[18] Cf. E. Gilson, *L'Esprit de la philosophie médiévale* (Paris, 1932), deuxième série, pp. 59 f.

[19] Shircel, *loc. cit.*, p. 164.

parallels the Scotistic with the Thomistic modes of equivocal predication. Here the chief difference concerns the analogy of attribution, or as St. Thomas would say, *secundum intentionem tantum et non secundum esse*. Scotus appears to interpret this somewhat differently. He carefully distinguishes the order of being from the order of knowing and of designating, and also the order of time from the order of nature. Therefore, from the point of view of the logician there are three kinds of analogous terms: (1) analogous terms designating primarily a common ratio which exists differently in different things (an example might be the different intensities of the same basic color); (2) analogous terms which designate one thing primarily and others in a secondary way; and (3) analogous terms referring properly to one thing and to others metaphorically (these seem to be the most likely and acceptable kind for the logician).[20] It must be remembered, however, that a term which is equivocal to the logician may be analogous from the point of view of the metaphysician and the natural philosopher. Scotus' explanation would be something like this. For the logician terms are univocal when they reach the intellect under one notion, even though this notion is then applied to many; whereas for the metaphysician and natural philosopher all is univocal that is one and the same according to its ultimate completive form. It follows that the requirement of unity is greater for these than for the logician.

As regards creation, the chief contribution of Scotus to the traditional theory is his replacement of the idea of Divine action exclusive of a material cause by one of activity when all created causes are excluded, barring the final cause, which is necessary to move the efficient cause to action. This substitution he justifies by saying that the traditional theory could be applied to the activities of the angels, to the human soul, and to such accidental forms as faith, hope, or understanding. The exclusion of the formal cause as a condition of creation is directed especially against Henry of Ghent, who spoke of creation as a production from *esse possibile*. Scotus maintains that creation is strictly the eduction of a being *ex nihilo existentiae et essentiae*, because *esse essentiae* and *esse existentiae* are really inseparable, and because

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[20] Cyril L. Shircel, *The Univocity of the Concept of Being in the Philosophy of John Dun Scotus* (Washington, D. C.: The Catholic University of America Press, 1942), pp. 7 f.

an *esse possibile*, as an *esse cognitum*, has already an *esse in actu licet secundum quid*, which would prevent creation from being absolutely *de nihilo*.[21]

Grajewski, in his doctoral dissertation on *The Formal Distinction of Duns Scotus*,[22] regards the exhaustive study of identity made by the Subtle Doctor as another fundamental and distinctive advance in philosophic thought. The same writer throws considerable light on a number of hitherto rather obscure concepts. For instance, he defines a "formality" as "a positive entity which antecedently to the operation of the intellect, is inseparably and really conjoined with the being or essence within which it is found."[23] Formal non-identity, he tells us, is really a better name for the minor non-manifest or formal distinction which is "a distinction from the nature of the thing occurring between two or more really identical formalities, of which one, before the operation of the intellect, is conceivable without the others though inseparable from them even by divine power."[24] Identity must be considered complex in the sense that it demands a plurality of a single entity and therefore—strange as it may seem—real identity is compatible with formal distinction since it does not necessarily include formal identity, which is the highest grade of unity. This latter kind of unity is found only in God. Hence the value of the formal distinction in relation to the Blessed Trinity. It gives "a positive content to the concepts of God's attributes and, speaking theologically, to the concept of the Persons and their mutual relations in the Trinitarian problem."[25] It is necessary according to Scotus to have this *distinctio formalis a parte rei* between the divine perfections since the real distinction is inadmissable in this connection, and a logical distinction does not suffice to account for the union of apparent contradictories, such as justice and mercy, within the simple entity which is God.

[21] Sharp, *op. cit.*, p. 288, who cites *Reportata parisiensia*, II, d. 1, q. 2, nn. 3 f; IV, d. 1, q. 1, n. 12; *Opus oxoniense*, II, d. 1, q. 2, nn. 6-10.

[22] Maurice J. Grajewski, *The Formal Distinction of Duns Scotus* (Washington, D. C.: The Catholic University of America Press, 1944).

[23] *Ibid.*, p. 76.

[24] *Ibid.*, p. 93.

[25] *Ibid.*, p. 200. Cf. also Sharp, *op. cit.*, pp. 357-58.

It would be impossible in a summary of this kind to attempt anything like a complete exposition of the keen and many-faceted thought of this extraordinary man whose brilliance reflects itself in almost every branch of philosophy. In psychology he teaches that besides abstraction there is a previous intuitive knowledge and even though he did not invent this intuition, nevertheless "he enhanced its reputation."[26] He also introduces the formal distinction between the soul and its faculties as well as between the various faculties themselves. This is a new application of his metaphysics which has its repercussions in ethics. In the latter field he holds that morality is chiefly from the will. Harris admits that in spite of certain defects the ethical teaching of Duns Scotus "represents in some important respects a distinct advance upon that of his predecessors, inasmuch as he brings out more clearly the moral significance of the freedom of the will."[27] The same writer also states that Scotus' insistence on the distinction between will and desire "enables him to grapple more adequately with the psychological analysis of ethical problems and lends to his thinking a deeper insight into the facts of experience than was displayed by any Christian thinker since the days of Augustine."[28] Add to this his theory of the univocity of being which, belonging strictly to him and the fruit of original reflection "leads to a new way of setting forth the hierarchy of the real,"[29] his formal distinction, which reveals "another element of being namely, a formal unity greater than any ever discovered by Aristotle and the predecessors of Scotus,"[30] his insistence on, and rich analysis of, the individual which, although complicating reality from one point of view, from another "simplifies the real for it interprets it according to a homogeneous principle,"[31] and we form some idea of the sweep and flash, the powerful, piercing nature of this great Celtic mind. In other respects he was, if not an innovator, at least a very effective exponent and transmitter of doctrine. It is also worth noting that

[26] De Wulf, *op. cit.*, II, 314.

[27] Harris, *op. cit.*, II, 308.

[28] *Ibid.*, II, 303.

[29] De Wulf, *op. cit.*, II, 314.

[30] Grajewski, *The Formal Distinction . . .*, p. 199. Cf. also Shircel, *The Univocity . . .*, p. 171.

[31] De Wulf, *loc. cit.*

there is a changing conception of his relationship with St. Thomas Aquinas. Heretofore the discrepancy between these two great thinkers was undoubtedly overemphasized. That gap is now being closed and "the distance between them is singularly lessened." They not only agreed on many particular ideas but "they possessed in common the principles which constitute the basis of all Scholasticism."[32]

It is possible then to state that recent researches have helped to dissipate a number of calumnies concerning Scotus. Although admittedly critical he was always courteous and the scepticism ascribed to him—he is sometimes styled "the Kant of the middle ages"—can no longer be substantiated. This charge was based on doubtful works such as the *Theoremata,* about the authenticity of which there is no longer a unanimity of opinion amongst Scotistic scholars.[33] He does seem with considerable justification to hold that reason alone cannot demonstrate the actual immortality of the soul.[34] The rather inane distinction concerning *materia primo-prima, secundo-prima, tertio-prima,* so often made the subject of ridicule, is not his since the treatise in which it was found, the *De rerum principio* (to be carefully distinguished from the authentic *tractatus de primo omnium rerum principio*), although reprinted under Scotus' name as recently as 1910, is now definitely rejected as spurious. His modernity is revealed by the fact that he seems to have propounded a doctrine of the sovereignty of the people.[35] Moreover his works were used by the distinguished scientist Pierre Duhem while Martin Heidegger made a study of the *Grammatica Speculativa* and compared it with the phenomenology of Husserl.[36] Much capital has been made of his views concerning the primacy of the will but there was really no question at all of a denial of the rational faculty, merely a problem of priority.

[32] *Ibid.*

[33] Cf. Grajewski, *The Formal Distinction . . .* , pp. 175-76, who notes however, that there is a trend toward the re-acceptance of this work.

[34] *Op. ox.,* IV, d. 43, q. 2, n. 16.

[35] Cf. Harris, *op. cit.,* II, 353.

[36] Grajewski, *The Formal Distinction . . .* , p. 179. Read also the brilliant article by Ephrem Longpré on "The Psychology of Duns Scotus and Its Modernity," *Franciscan Educational Conference Report,* XIII (1931), 19-27.

Thus every sincere student and friend of philosophy looks forward to the day when the critical edition of his works now being prepared by the Scotistic Commission in Rome is completed. There is bound to be a new revival of interest resulting from easier access to his writings and increased assurance as to their genuine character.[37] Similarly, every lover of wisdom can re-echo the tribute paid to Scotus by another misunderstood but powerful thinker of a later day, Gerard Manley Hopkins, who writes that he was

> *Of reality the rarest-veinéd unraveller; a not*
> *Rivalled insight, be rival Italy or Greece;*

and every Catholic, indeed all the world, can agree with the poet when he pays even greater tribute to our philosopher as the one "who fired France for Mary without spot." Truly he, of all men, sways our spirits to peace.

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[37] Grajewski, *The Formal Distinction . . .*, p. 144, gives, on the authority of the distinguished Franciscan scholar, Philotheus Böhner, a list of the works of Scotus now definitely accepted as authentic.

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### THE DEIFICATION OF THE STATE

He who takes the race, or the people, or the State, or the form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honorable place—out of the system of their earthly valuation, and makes them the ultimate norm of all, even of religious, values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God. Such a one is far from true belief in God and a conception of life corresponding to true belief.

—Pope Pius XI, Encyclical, *Mit brennender Sorge* (N.C.W.C. edition, n. 12.)

## RECENT SCRIPTURE STUDY

### *THE IRISH ECCLESIASTICAL RECORD*

The August, 1944, issue carries an article by the Rev. Michael Leahy, S.T.L., L.S.S., entitled "The Book of Ecclesiastes." The author confines himself to a consideration of the theme and of the unity of the book, and leaves other problems for subsequent treatment. A synthesis of the teaching of Koheleth is given first; then a section is devoted to the theme of the book, and to an examination of some accusations of false philosophy which have been levelled at the author; at the end there is a discussion of the unity of the book.

In arranging the synthesis, which is admittedly a very difficult task, the author has listed Koheleth's teaching under three heads: private life, social life, religious life. In his private life man is urged to realize that toil is its own best reward if rightly accepted and accomplished, that it brings an enjoyment which is better than insatiable desire; speculation about the future should be avoided since the future is unknowable. In social contacts Koheleth recommends companionship, co-operation, submission to authority, even to despotism, generosity to others, even to the thankless; by way of consolation one must know that God is the author of all things good, that man's free will is responsible for distorting the divine plan, that even the exactors and corrupt judges find little enjoyment in their acquisitions; and that God ultimately will intervene to justify the upright and to chastise the wicked. In the religious sphere the sacred author inculcates true worship and fear of God, fidelity to the commandments, and guidance by Wisdom in all activity.

Fr. Leahy next touches briefly on the design of the author; this he states to be "to teach men to lead a better life"; this teaching is given both positively and negatively, a fact which is not sufficiently appreciated by those who would break up the book among several authors.

Appended to this section of the article are the statements and refutations of various false doctrines at times attributed to Koheleth, such as materialism, epicureanism, fatalism, scepticism, pessimism. There is an inclination on the part of Fr. Leahy to agree in part to the last-named accusation, for he admits the presence of "an

undertone of sadness" (p. 90) throughout the book, which seems little short of pessimism as it is explained: Koheleth must comment on the vanity and foolishness of his age, and knows not that the trials of life can merit eternal glory; nor "was he sustained, as we are by the bright hope of an immortality 'near to God.'"

The unity of the book is defended by the writer, even while he admits that certain brief sections (in which Koheleth is spoken of in the third person) may be due to an editor. Most of the objections levelled at the unity of the book disappear with a more careful reading of the text. One difficulty remains, however, and that is the lack of sequence in the ideas of Koheleth: from a depreciation of wisdom to an encomium of the same, from a condemnation of enjoyment to an exhortation in favor of the enjoyments common to labor, the sacred author moves forward without any systematic order or plan. Fr. Leahy suggests two possible solutions to account for the difficulty: (a) the author's keen appreciation of the follies of his time may have betrayed him into digressing from his main theme from time to time; (b) the book as a whole may be simply a diary, written up periodically, sometimes with advice appended to the main observations, sometimes with merely the pithy summaries of his experiences and without attention to the circumstances which gave rise to them.

One point, reserved for a subsequent article, might have been inserted briefly into the author's concluding comment on the character of the book as a whole. We are told that Koheleth belongs to the same type of literature as Job and some of the Psalms, but no approximate dating is attempted. The more commonly accepted opinion places the book toward the end of the third century B.C., which is practically on the threshold of the Maccabean age. Such a date, however, would ill accord with Fr. Leahy's picture of a people being gradually trained (by Koheleth and the other books indicated) for the reception of the doctrine of an eternal life of happiness or punishment. Here, as elsewhere in his excellent article, the writer misses an intangible but a very real point in the whole Old Testament economy: the limit of the hagiographer's horizon is not the after-life, but the Messianic moment; death stops a man short of that goal, renders him incapable further of contributing fruitfully toward it. Hence his attitude toward Sheol is negative rather than positive; he does not say, as Fr. Leahy has

him say, that in Sheol "there is no happiness" (p. 86). References here and elsewhere in the Old Testament are for the most part brief and passing, for the sacred writers are interested less in Sheol itself than in its effect of discontinuance of present activity; what happens beyond death lies beyond their scope and interest. So it is that the writers through the centuries stress fidelity to the Commandments, man's contribution to the pact between God and the nation whereby a Redeemer was to be given; the Law is the norm according to which one will be a partaker in the Messianic moment, or be cut off. In no other subject in the whole range of the Old Testament has the argument from silence been used more often or less legitimately, than in the consideration of Sheol.

*JOURNAL OF NEAR EASTERN STUDIES*

A very long article, "The Chronology of the Kings of Judah and Israel," is contributed to the July, 1944, issue by Edwin R. Thiele, and will repay the most careful reading. Here it is possible to say but little where much would be required to do justice to the writer's painstaking efforts and results. Assuming as a hypothesis that the difficulties to be found in biblical chronology might be due to our failure to understand it rather than to any fault in the biblical record, he set himself the task of trying to understand all pertinent data in order to bring apparently contradictory statements in the record into concord. He discovered several things to be of fundamental importance, such as the time of the calendar year when a king began to reign, the year in which a king began to count his reigning years, the presence or absence of co-regencies and interregna, the method which one kingdom might use in computing the years of a neighboring king, the presence or absence of a uniform system of computation throughout the history of a kingdom.

Some interesting high-lights emerge as the result of careful examination. Judah, for instance, counted its year from Tishri to Tishri, whereas Israel reckoned from Nisan to Nisan. Again, Judah numbered the years of its kings from the schism to Jehoram and again from Amasias to the end according to the "accession year" principle, but from Jehoram to Amasias according to the "non-accession year" method; Israel followed the non-accession principle from the schism to Jehoash, and the accession reckoning from Jehoash to the end. According to the accession year method,

the first regnal year of a king was in reality his second year, the first being the year of accession to the throne; in the other computation the accession year and the first regnal year coincide. Each kingdom used its own method of computing when considering the kings of the other, except that it did not apply its own system of months. By the application of this key many apparent discrepancies in the text disappear.

For the complicated period of Judah's history, 769-642 B.C., from Amaziah to Manasseh inclusive, the author relies on co-regencies to explain the otherwise inexplicable data of the Massoretic text. Azariah is co-regent of Amaziah from 791 to 767, and has as his own co-regent Jotham from 750 to 740. Jotham rules alone until 736. Achaz rules alone, 736-716. Hezeciah rules from 716 to 687, but has as co-regent Manasseh from 696 onward. From 687 to 642 Manasseh rules alone. Similarly, in the northern kingdom Jeroboam II is represented as the co-regent of Jehoash from 793 to 782, and as reigning alone thereafter until 753. The difficult problem of accounting for a twenty-year reign in the case of Pekah may have its solution in the endeavor of that king to take unto himself the credit of the house of Menahen which he destroyed in the person of Pekahiah; Menahen began to rule in 752, and Pekah's rule ended in 732.

Accompanying the article are a very detailed chart and three tables; the chart gives all the years from 931 to 560 B.C., the kings of each of the two kingdoms in horizontal parallel, and enumeration of years according to accession and non-accession methods of computation; the tables give, in order, the dates of the kings of the two kingdoms, the ages of the kings of Judah, the co-regencies and rival reigns in Judah and Israel.

*THE MONTH*

The Sept.-Oct., 1944, number carries a critical note of Edmund F. Sutcliffe on "Our Lady and the Divinity of Christ" (pp. 347-50). The author presents for consideration the possibility that our Lady may not have known that her Son was divine until years after the annunciation, and asks whether this be probable—"even more probable"—than that she may have received knowledge of His divinity at the annunciation. The words of two Doctors of the Church, the Venerable Bede and St. Bonaventure, are given to

show that the possibility presented is neither wholly new nor without support of high authority. Bede, commenting on the story of the finding of the Child in the Temple, remarks: "His parents do not understand the word that He spoke to them concerning His divinity." Fr. Sutcliffe takes these words as explicit testimony that our Lady did not know her Child to be divine. The testimony of St. Bonaventure is less explicit, according to the author, but seems to attest the same thing when he comments on our Lady's question to the Child in the Temple with the words: "subjecit se Christus matri corripienti." Five times in the course of his reference to this incident the saintly Doctor "uses this rather harsh word *corripere*," which scarcely would have been the case had he thought that our Lady was aware of the Child's divinity (p. 347).

The writer next observes that the commentaries on St. Luke's Gospel show the difficulties in which commentators become involved in supposing that Mary knew of the divinity of her Son, and he contrasts this condition with a smoother explanation of the situation when Mary's ignorance of her Child's divinity is assumed. As additional support for a gradual increase in her knowledge, attention is called to the successive revelations made to St. Joseph in the mystery of the flight to Egypt and the return.

The communication of the Angel at the annunciation is examined briefly, and the conclusion drawn that there is nothing in the words of the angelic message which could not be received as referring simply to the Messias without connoting divinity; even the term "the Holy Ghost" could mean simply the spirit of God, since the mystery of the Holy Trinity had not been revealed in the Old Testament. The writer distinguishes carefully between the extent and the intensity of our Lady's faith; the intensity was part of her sanctity and was perfect; the extent, or the number, of mysteries revealed to her depended rather on the wise providence of God.

In attempting to decide when our Lady did come to the knowledge of her son's divinity, supposing her to have been ignorant at the beginning, Fr. Sutcliffe contents himself with a preferential desire: "I should like to believe that our Lady had come to this full knowledge when the time came for her separation from her Son at the beginning of His public ministry" (p. 350). In which case it would seem that St. Joseph never knew the great fact about his foster Child.

The author's argumentation seems altogether too tenuous to affect so long-standing a belief in our Lady's knowledge of her Child's divinity from the beginning. Even the opinion of the Venerable Bede may not be quite as explicit as Fr. Sutcliffe seems to think: even supposing that Mary did not understand the word spoken *about* His divinity, it does not follow that she did not know Him to be divine, nor does it follow that Bede thought she did not. The real problem with the lack of understanding on the part of Mary and Joseph centers around the *why* rather than the *what* of that ignorance. Ignorance of His divinity could be one answer, but it is not the only possible one. For instance: if, as the author well points out, the Child's words could have been "Did you not know that I must be in my Father's House?" they could also have been "Did you not know that I must be about my Father's business?" Both meanings seemingly were current, and the parents of the Child might have been perplexed about the precise meaning intended. Or again: supposing that our Lady was aware of the Child's divinity she would be unable to understand why He should ask such a question, since as God He would be aware of her ignorance in the matter.

It is much more difficult than the author indicates to avoid the conclusion that our Lady learned of the divinity of her Child at the annunciation. The message itself is a revelation, and in that revelation the Three Persons are indicated; since it is directly addressed to Mary, it is but natural to suppose that she would understand its import. Furthermore, she is told that her Child is to reign forever; there is no question of the throne as in the communication of David, but of the Ruler. Again the word "called" in New Testament usage carries a special implication: ". . . shall be called [and known as, i.e., shall be] the Son of God." Hence when the message is considered as a whole rather than dissected into disparate entities, there is greater reason for supposing that the divinity of her Son was revealed to Mary at the annunciation than that she was left in ignorance. Nor can we see how such ignorance would increase rather than lessen our appreciation of the interrelationship between mother and Child; indeed one of the most fruitful sources of pondering on that relationship lies in the consideration of the delicate struggle in Mary's soul of two perfect virtues: humility,

whereby her whole being yearned to bow down in abject submission to her God, and obedience to office, whereby she found herself impelled with equal force to act as mother, ordering, guiding, being served. We simply fail to understand the author when he asserts that our Lord's purpose of being a man among men, of living a truly human life "would be more perfectly achieved if the knowledge of His divinity were still hidden from His parents during the years of His childhood" (p. 348). Since His purpose depended on Himself, He would achieve it perfectly irrespective of Mary's knowledge or ignorance. But if the lessening of perfection can not be attributed to Him, must we admit a weakening in the virtue of Mary in order to believe that she was aware of the divinity of her Child?

*ESTUDIOS ECLESIÁSTICOS*

To the April, 1944, number, J. M. Bover, S.J., contributes a lengthy discussion on the text of the Apocalypse from the viewpoint of textual criticism: "El códice 1841 (=127) es el major representante del Apocalipsis?" (pp. 165-85). The author, preparatory to a new edition of the New Testament, re-examined the field of textual criticism, and in the present article presents something of his method of approach and of evaluation, using the Apocalypse as an example, and referring basically to the Von Soden method of grouping into H (Egyptian), I (Palestinian or Western), and K (Koiné) families of texts. Beginning with a historical synopsis of the high lights in the establishment of the text of the Apocalypse, the writer discusses the value of Von Soden's work, Papyrus 47, the affinities of 47 with other codicies, and finally codex 127. He finds that despite arbitary criteria, complicated notations, errors, and some grave deficiencies, there is much of undeniable value in the colossal work of Von Soden but is of the opinion that if the fundamental division of H-I-K is to be retained, minor groupings within the major division must be radically altered, with special attention to the I groupings. As the fruit of his study, he is also convinced that certain codices, hitherto buried away in the mass of textual materials available, make excellent witnesses to the text of the Apocalypse as current in the second century.

Turning to Papyrus 47, belonging to the Chester Beatty collection, and first published by Kenyon in 1934, the author first fol-

lows the method of Kenyon, and then adds other methods of his own to determine the type of text. His conclusion is similar to that of Kenyon, but more solidly founded: P $^{47}$ is prerecensional (i.e., antedates such recensions as gave rise to the various family groups), has neither been contaminated by nor served as a base for either the H or the K families, but shows affinities with the I group and may have served as a base for Palestinian (or Caesarean) groups. Its critical value rests on two things, its great antiquity and its affinities with the better codices. This value is lessened somewhat by the negligence or lack of fidelity of its copyist, so that it may be called a moderately good copy of an excellent type of text.

Having established the position of the papyrus with the aid of the best uncials, the author uses it to test the value of some of the cursives of the I group, using his own method of paying closer attention to variants in the texts. The result is striking: several of the cursives prove antecedent to and independent of recension, mount to the second century: in this they have an advantage, critically, over the great uncials.

Of the cursives studied, the one numbered 127 shows itself by far the best, and the author examines it more closely. He characterizes its most notable traits under five heads: (a) its correctness—it is practically free of corrections, and is almost a photographic representation of a very careful archetype (b) its absence of vicious tendencies—there are no interpolations, glosses, amplifications, paraphrases; (c) its "austere robustness"—it is scrupulously faithful, and does not shy away from difficult or harsh readings, yet is free of grammatical errors; (d) its freedom from recensional variants; (e) its uniformity of spirit throughout, with no evidence of any but one hand.

In comparison with P $^{47}$, the author notes that when the papyrus differs from the majority in peculiar readings, the cursive fails to follow it; when on the contrary it is in agreement with the majority and with the better manuscripts, 127 accords with it; if the papyrus is in concord with few but the best manuscripts, the cursive usually accompanies it. Admitting that P $^{47}$ has the edge on 127 as far as age goes, Fr. Bover nevertheless thinks that the cursive is the better of the two texts from a critical point of view.

When compared to the best uncials, 127 shows greatest affinity with the Codex Alexandrinus (A), best representative of the H group; hence the author is of the opinion that behind the Alexandrian recension lies a type of text which is very closely related to 127. And since 127 had been passed over by Von Soden, Fr. Bover is of the considered opinion that in all future work in textual criticism, we must pay attention to all the witnesses, and must establish the value of each; only then can we hope to uncover the original variant in a given case.

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### ST. IRENAEUS (c. 185) ON THE ROMAN PRIMACY

But because it would be very cumbersome in a book like this to enumerate the lines of succession of all the Churches, we refute those who in any way, by reason of evil self-complacency or vain glory or through blindness and bad doctrine join together in illicit [religious] societies, by pointing to the tradition which the greatest and the oldest and the best known of all the Churches, founded and established at Rome by the two most glorious apostles, Peter and Paul, has received from the apostles, and to its faith, announced to men and coming down to us through the series of the bishops. For every Church, that is, the faithful in every place, in which [Church] the tradition which is from the apostles is preserved by these [faithful] everywhere, must necessarily be in agreement with this [Roman] Church on account of its superior origin.

—*Adversus haereses*, Lib. III, cap. 3, n. 1.

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### SMALL BEGINNING OF A GREAT COUNCIL

At the first solemn session of the Council of Trent, which was held December 13, 1545, in the Cathedral of Trent there were present, besides the three cardinals deputed as papal legates, only one cardinal, four archbishops, twenty-one bishops and five generals of orders.

—Cf. Pastor, *History of the Popes* (St. Louis and London: B. Herder Book Co., 1923), XII, 242.

## THEOLOGY AND RELIGION

One of the most interesting and significant phenomena in the recent history of Catholic education has been the offering to lay persons of *bona fide* courses in the science of sacred theology. There has been a notable and steadily increasing demand for such a step. In response to this demand, one institution of higher learning for women, St. Mary's College at Notre Dame, Indiana, established a school of sacred theology for the laity last year. This year The Catholic University of America is offering classes in sacred theology to non-clerical students attending its summer session.

The appearance of such courses presents a definite and serious problem to those interested in Christian doctrine. Hitherto most of the instruction about Catholic faith offered to students of college or university level has been based on "Religion" texts. The most influential of these manuals of Religion are and claim to be definitely non-theological in character. Thus at present we have available to our laity two manifestly different forms of Christian indoctrination. It is imperative that we realize how and why one differs from the other.

The writings of Catholic University's distinguished anthropologist, Msgr. John Montgomery Cooper, have unequalled value as sources for information about non-theological religious training. Through his articles on the content of advanced Religion courses published in the *Catholic Educational Review* and through his essay "Catholic Education and Theology" in the symposium *Vital Problems of Catholic Education in the United States,* he has made the outstanding contributions to the theory or methodology of the non-theological Religion course. The four volumes of his *Religion Outlines for Colleges* are widely used as texts.

Msgr. Cooper has received public and enthusiastic commendation from other authorities in his field. In the distinguished Belgian symposium, *Où en est l'enseignement religieux?* the Jesuit Fathers O'Brien and Roset treat of the need for religious instruction of Catholic college and university men which will continue to satisfy their minds and guide their lives during their mature years, and then assert that "the best tentative made up to this time [1937]

to meet this demand seems to us to be the Cooper series."[1] Furthermore, the brilliant and regretted Fr. McGucken of St. Louis, an ardent supporter of non-theological religious formation for advanced students, had nothing but commendation for Msgr. Cooper's work.[2] Thus Msgr. Cooper's concept of a non-theological Religion course can be accepted as highly authoritative. It will be advantageous to use his own words, as much as possible, in describing such a course.

Msgr. Cooper has chosen to explain the nature of an advanced course in Religion in great part in terms of the difference between such a course and instruction in the science of sacred theology. As a result it is practically impossible to understand his teaching on this point without viewing something of his personal concept of theology. It must be remarked in passing that, while we accept as authoritative what Msgr. Cooper says about the non-theological course in Religion, we cannot agree with some of his judgments about theological science.

In the writings of Msgr. Cooper we have a picture of the purpose, the method, and the content of Religion, in each case as distinct from the corresponding function of sacred theology. The purpose of the non-theological Religion course is the perfection of the entire personality of the student.

> While the Catholic religion is an appeal to the whole personality for the building up of the whole personality, theology, or to be more exact, the theology that has most deeply molded our Catholic education, the theology of the dogmatic and moral manuals, is an appeal to the intellect for the building up of knowledge.[3]

What this "appeal to the whole personality" means is made clear in another passage from "Catholic Education and Theology."

> The Catholic religion is above all a way of life. Its primary and immediate objective is to get people to live Christ-like lives, lives lived

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[1] *Où en est l'enseignement religieux?* (Paris and Tournai: Editions Casterman, 1937), p. 306.

[2] Cf. "The Renascence of Religion Teaching in American Catholic Schools," in the symposium *Essays on Catholic Education in the United States*, edited by Roy J. Deferrari (Washington: The Catholic University of America Press, 1942), pp. 329 ff.

[3] "Catholic Education and Theology," in the symposium *Vital Problems of Catholic Education in the United States*, edited by Roy J. Deferrari (Washington: The Catholic University of America Press, 1939), p. 129.

out of a love of God and man that is altruistic in deed and unselfish in motive. A Catholic should know his religion, in order to share it and defend it, but first and foremost in order to live it.[4]

The same objective is brought out even more forcibly in the *Religion Outlines for Colleges.*

We feel that it is not the main purpose of a course on Christ and His Church to turn out lay apostles, apologists, and defenders of the faith. This aim should not, of course, be lost sight of, but it is of secondary rank. The chief aim is to help them to live Christlike and Catholic lives.[5]

By its very purpose, then, the kind of Religion course described and constructed by Msgr. Cooper differs sharply from the science of sacred theology. In the last analysis the Religion course is organized to persuade the student to accept and retain a way of life. In one way or another, of course, this object is sought by the teacher of any kind of a Christian doctrine course, but Msgr. Cooper makes it clear that it is the primary and immediate objective of the subject with which he is concerned.

The course in Religion is a matter of indoctrination rather than of instruction. It is presented successfully when the student adopts an attitude rather than when he acquires or increases his store of knowledge. Working as it does "to get people to live Christ-like lives,"[6] or for "the practical promotion of spiritual life,"[7] it must, in the last analysis be classed as something rhetorical like a sermon, rather than as something didactic, like a science. Indeed, that is exactly how Msgr. Cooper himself identifies it. Speaking of the Christian ideal, and the motives and the means for living up to it, elements which he believes to be isolated from one another in the fabric of sacred theology, he makes this significant statement about the Religion course:

Religion, instead, with its emphasis on living, ties and weaves all three together, as, for instance, in a good parish sermon, or in a re-

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[4] *Ibid.,* p. 127. The "appeal" is explained in detail on p. 129.

[5] Course III, *Christ and His Church* (Washington: The Catholic Education Press, 1935), p. iii.

[6] "Catholic Education and Theology," p. 127.

[7] Cf. *ibid.,* p. 132.

treat or mission, or in much of the earlier patristic theology, or in the earlier catechesis as represented, say, in St. Augustine's model instruction given in his *De Catechizandis Rudibus*.[8]

The method of the non-theological Religion course is to organize its matter for the attainment of its primary and immediate objective. It gets people to accept the Christian way of life by pointing out the ideal of that life, then by indicating the motives for accepting that ideal and the means by which it may be attained.

The Catholic religion equips its followers for its way of life by providing the perfect ideal of life, the motives for accepting that ideal, and the means to live it. It presents, first, a detailed ideal or pattern of what constitutes unselfish love of God and neighbor. This is its moral teaching. Second, it proposes the motives for accepting it. These motives are derived from the dogmatic teaching of the Church regarding God and man. . . . The Catholic religion, besides teaching an ideal of life and the motives for accepting that ideal, provides abundant supernatural means for living up to the ideal, and makes full provision for the utilization of the natural means.[9]

As far as the non-theological Religion course is concerned, the functions of the dogmatic, sacramental, and moral sections of Catholic teaching are fixed with reference to the Catholic ideal.

The function, then, of the *moral* teaching of Christ and the Church is *to make known* the Catholic moral ideal. The function of the *dogmatic* and *sacramental* teaching of Christ and the Church is to provide the *grounds, motives* and *helps* for enabling us to admit, accept and live that ideal.[10]

The most important element in the non-theological Religion course, the unselfish love of God, is, according to Msgr. Cooper, found in the individual who says, "If there were no reward and no punishment in either this life or the next for obeying or disobeying God, I would still be determined to keep straight from now on."[11] This unselfish love is based upon what Msgr. Cooper calls the "fundamental dogma" of the Fatherhood of God, a concept

[8] *Ibid.*, p. 131.

[9] *Ibid.*, pp. 127 f., 128 f.

[10] *Religion Outlines for Colleges*, Course I, *The Catholic Ideal of Life* (Washington: The Catholic Education Press, 1937), p. 25.

[11] *Religion Outlines for Colleges*, Course II, *The Motives and Means of Catholic Life* (Washington: The Catholic Education Press, 1939), p. 1.

which Christianity shares with other religions, but which it possesses more perfectly than these others.

> Most of the higher religions of the world—Jewish, Mohammedan, and even pagan—and many of the religions professed even by uncivilized peoples, are largely built upon the joint concept of the Fatherhood of God and the brotherhood of man; in other words, the concept that, not only near relatives but also friends, fellow tribesmen, fellow citizens, and in some cases even foreigners and strangers, are all members of one great family under one Father in heaven and should be treated as brothers.
>
> Christianity has the same concept in common with these other religions. It differs from them in giving a new sublimity, richness and depth to the concept and in enshrining it at the very heart of its teachings.[12]

The actual dogmas of the Catholic Church are arranged and treated in the non-theological course in Religion according to their effectiveness in helping towards the eminently practical immediate objective of this course. The doctrines which are most valuable as motivation are the ones which Msgr. Cooper designates as the "nuclear" dogmas. These are stressed in his Religion course, while those dogmas which are considered as merely "protective" have a less important role.

The major stress should be put upon the great central motivating Catholic dogmas, and the minor dogmas should be grouped with this end in view. Take, for instance, the dogmatic cycle or cluster relating to the Redemption. We have therein the simple nuclear heart of the dogma, namely that God so loved us as to become man and die for us. The rudest mind realizes that greater love hath no man for another that he lay down his life for his friend. Secondly the nuclear truth is explained and enriched in content and vividness by the organically related truths concerning original sin and the fall, actual sin, the preparation for and birth of the Savior, the life and personality of Christ, the circumstances of His passion and death. With apologies to the etymologists, may we call these the peri-nuclear dogmas? Thirdly, theology discusses in connection with the Incarnation and Redemption certain questions regarding the hypostatic union such, for instance as that of the two wills in Christ, questions around which revolved so many of the Christological heresies of the early and later centuries. Such truths we may call protective or defensive dogmas.

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[12] *The Catholic Ideal of Life*, p. 21.

Thus, just as the biological cell is built up of the nucleus, the surrounding cell-substance, and the protective cell-wall, so many dogmatic cycles have three aspects—the nuclear, the sustaining peri-nuclear, and the defensive or protective.

In our dogmatic instruction the greater emphasis should be put upon the nuclear truth and its peri-nuclear explanation and content. There would be little if any educative value in explaining, for instance, many of the early heresies regarding the hypostatic union. The conciliar definitions that vanquished most of these early heresies were measures of defense which the Church took with reluctance and as a last resort to parry attacks that would eventually have struck a deadly blow at the very heart of the nuclear dogmas themselves.[13]

So far is the principle of selection of dogmas for the non-theological religion course carried that Msgr. Cooper inquires seriously about the feasibility of stressing the active life and the active virtues of our Lord rather than His passive virtues and passive life. He asks

. . . should we stress the passive life and virtues of Christ culminating in His passion and death, or should we stress the active aggressive life and virtues of Christ culminating in the triumph of His Resurrection? The writer would incline to the latter alternative. In teaching girls, perhaps the former is the better method.[14]

The objective, and, as a matter of fact the primary and immediate objective of the non-theological Religion course is to persuade the student to live a life consonant with what is presented as "unselfish" love of God. The method employed in the construction of such a course involves the interpretation of Catholic moral teaching in line with this ideal, and the selection of Catholic dogmas for inclusion in the course according to what is considered their effectiveness in motivating the student for the pursuance of this ideal. In line with the dominantly rhetorical orientation of the non-theological course, the inclusion of matter within that course is determined to a large extent, although not entirely, in terms of interest on the part of students. Msgr. Cooper's procedure is allowable, of course, in a series of talks intended to get people to live the

[13] "The Dogmatic Content of the Advanced Religion Course," *The Catholic Educational Review*, XXI, 2 (Feb., 1923), p. 85.

[14] *Ibid.*, p. 87.

Catholic life. It would be completely out of place in any scientific presentation of the content of divine revelation.

> Content should not, of course, be determined entirely by degree of interest on the part of students. Were this the sole criterion, we should be inclined to omit entirely the treatment of the basic claims and credentials of Christ and of the Church. Nevertheless interest is itself an important index to need. The educated Catholic layman or lay woman should have some grasp of the rational grounds of faith. But only a minority of the students are deeply interested in a thorough study of these grounds.[15]

Using this criterion for the inclusion of matter pertinent to his objective, Msgr. Cooper has constructed an actual course in Religion for college students. His treatment of the doctrine of the Blessed Trinity in his *Religion Outlines for Colleges* will show, perhaps better than anything else, how the objectives, the motives, and the criteria for the selection of material really influence the formation of such a course. His treatment of the dogma of the Trinity is quite in accord with all the principles he has formulated in the *Catholic Educational Review* and in *Vital Problems of Catholic Education.*

In Msgr. Cooper's treatment of the Trinity in his *Religion Outlines for Colleges* there are only thirteen lines of text dealing with the exposition of the dogma itself.[16] Eight of these lines take the form of translation from sections of the Athanasian Creed. There is no trace of an appeal to those passages in Holy Scripture which contain the divinely inspired writings on the Mystery. Neither is there any citation or mention of the patristic and conciliar texts in which the doctrine is formulated.

Besides the exposition of the Mystery, Msgr. Cooper's chapter on the Blessed Trinity contains sections which set forth an interpretation of the dogma and an explanation of its practical significance. In interpreting the dogma, Msgr. Cooper calls attention to the existence of what are called mysteries within the purely natural order, and likewise indicates certain realities which exhibit the "three in one" characteristic, and which remain within the order

[15] *Christ and His Church*, p. v.

[16] *The Motives and Means of Catholic Life*, pp. 60 f. Three pages are given to the "interpretation" of this doctrine and four to its "practical significance."

of created beings. The practical significance of the doctrine of the Blessed Trinity is stressed in Msgr. Cooper's course with the reminder that "the doctrine of the Trinity has historically been one of the most potent albeit silent forces that has safeguarded Christian ethical monotheism and the Christian idea of God against its two deadly enemies, deism on the one hand and pantheism on the other."[17] Thus, in complete harmony with the rhetorical orientation of the non-theological Religion course, the dogma of the Blessed Trinity is presented as something protecting and encouraging the practice of unselfish love of God and neighbor.

Using his own objectives, his own methods, and his own criteria for the selection of material, Msgr. Cooper proceeds to compare the material in an advanced non-theological Religion course with that presented in the science of sacred theology. He finds that there are some matters included in the standard course in sacred theology which have no place in the religious instruction of lay persons. On the other hand, he indicates certain matters which he believes are contained in the non-theological course in Religion, and which are omitted from the manuals of scholastic theology.

To be included in a course in sacred theology, but definitely to be omitted from any religious instruction offered to lay persons, are certain theses from both dogmatic and moral theology. Msgr. Cooper very wisely remarks that lay students have no need of the portions of moral theology which have to do with the administration of the Sacrament of Penance.[18] Furthermore, in the field of dogmatic theology, he believes that the lay student can do without the sort of dogmas which he labels as "protective." Such dogmas have, according to Msgr. Cooper, little to do with promoting the practical living of the spiritual life.[19] As a result there is hardly place for them in the non-theological Religion course.

Included, however, in the non-theological advanced Religion course are certain elements which are supposed to be lacking in the standard literature of scholastic theology. The Religion course is planned to offer information about the Catholic ideal of love of

[17] *Ibid.*, p. 64.

[18] Cf. "Catholic Education and Theology," pp. 130 f.

[19] Cf. "The Dogmatic Content of the Advanced Religion Course," p. 85.

neighbor, which, according to Msgr. Cooper, is sadly lacking in the manuals.

> Unlike our devotional literature, the manuals of moral theology are not written primarily for the personal edification of the clergy and the laity. Furthermore, they are apt to give very little attention to a whole fifty percent of the Catholic ideal of love of neighbor, the fifty percent concerned with charity as distinct from justice.[20]

Likewise a positive statement of the Catholic moral ideal is something which Msgr. Cooper finds absent from the ordinary manuals of sacred theology, and which, inferentially, is supposed to be in the non-theological course in Religion.

> The moral ideal itself, as outlined in the manual of moral theology, is in the main a negative, minimum ideal, with the emphasis on sin or things to be avoided, contrasting sharply with the positive, maximum ideal of religion, with the emphasis on virtue or things to be done. The manuals barely mention charity and the works of mercy. Religion gaves them a premier rank, co-equal with that of justice and the commandments.[21]

The essay "Catholic Education and Theology" also teaches that a treatment of the dogmas of faith from the point of view of their motivation is lacking in the course in sacred theology and present in the advanced non-theological Religion course.

> Although dogmas are the motivating forces in Catholic life, the very concept of them as such is all but absent from our manuals of dogmatic theology. The manuals deal in detail with what the dogmas are and mean; they do not attack head on the question of what dogmas do, nor do they emphasize the motivating function of dogmas. Here, it may be remarked in passing, is a whole vast field awaiting investigation and theological research, a field that we may call that of dynamic theology. There is not, to the writers' knowledge, a single good theological treatment of the subject in any language. We have libraries of books on what dogmas are, practically nothing theologically thorough and scientific on what they do.[22]

To summarize, then, the *primary and immediate objective* of Religion is to get people to live Christ-like lives. This is a work

[20] "Catholic Education and Theology," p. 131.
[21] *Ibid.*, pp. 131 f.
[22] *Ibid.*, p. 132.

of persuasion, and like every other task of this kind subject to the laws of rhetoric. The *method* involved in giving or constructing such a course involves the use of those portions of Catholic teaching which are or which give promise of being effective for the attainment of this objective. The *content* of the course differs from that of a manual of scholastic theology in that the Religion course will include matters described in Catholic theological and devotional literature, but not explained at length in the ordinary manuals of dogmatic and moral theology.

The person who takes an advanced course in religious education, conceived along the lines of the Religion course just described, receives instruction on the construction and the teaching of such Religion courses. Such instruction must, by the very nature of the course, be homiletic rather than properly theological. He will learn how to employ the various resources of Christian doctrine, and for that matter of secular science as well, in order most perfectly to achieve the immediate and primary objective of Religion.

The person who studies the science of sacred theology, on the other hand, seeks an entirely distinct (though obviously not a divergent) objective. Methods other than those employed in the advanced Religion course are used to achieve the objective of sacred theology. Finally, the content of a theological course is, and must be, in great measure distinct from that of the course described and constructed by Msgr. Cooper.

In a comparison of this type, it is absolutely essential that we consider the science of sacred theology as it actually exists and as it is actually taught in its own literature. We are not trying to compare an ideal of a Religion course with what we think sacred theology ought to be. We are trying to learn how the course in sacred theology given to a layman will differ from an advanced Religion course offered, perhaps in the same school, to another layman. It is not too much to presume that the instruction given in such courses will at least be in line with that set down in the manuals or texts most influential in these fields.

The primary and immediate objective of the course in sacred theology is the instruction or the erudition of the student. It is perfectly true that the literature of priestly spirituality, in such books as Scannell's *The Priest's Studies* and Hogan's *Clerical Studies,* abounds in passages stressing the moral benefits to be de-

rived from the study of theology. Nevertheless, theology does not seek, immediately and primarily at least, the spiritual betterment of the student. It is presented as an accurate and unequivocal statement of the truth contained in the message which has come to us through our Lord. It benefits the student, not immediately by trying to persuade him to be a good Catholic, but by making him cognizant of Catholic teaching.

In beginning the *Summa Theologica,* St. Thomas Aquinas makes it clear that he intends to act as "a teacher of Catholic truth."[23] He proclaims that it is his intention in this work "to set forth the matters that pertain to the Christian religion in a manner befitting the instruction of beginners."[24] Yet sacred theology is not a mere presentation of propositions contained in the body of divine revelation. If it were, it would not differ at all from a mere explanation of the catechism. Theology, as St. Thomas tells us, is argumentative; it proves its contentions. The statements which it sets forth as contained in divine revelation are not merely taught but actually demonstrated. The essential, the characteristic feature of the science of sacred theology, is the theological proof. The lay person who enters a class in sacred theology means to receive and will receive instruction built around the particular form of proof which is proper to sacred theology. That is the factor which makes the theological course quite distinct from the advanced Religion course, and from any other type of instruction or indoctrination in Christian teaching.

For each of the propositions or theses or conclusions which it offers to the student, the science of sacred theology adduces evidence indicating that this proposition is an accurate and unequivocal statement of divinely revealed truth. The proximate and immediate rule of faith is, of course, the living and infallible authority of the Catholic Church itself. As a result, the first duty of the theologian in constructing his proof is to produce the pertinent and authoritative declarations of the teaching Church in support of his proposition. And, since the inspired scriptures and the divine apostolic tradition themselves constitute a standard of faith, it is likewise the business of the instructor in sacred theology to indicate the pertinent biblical, patristic, and theological teaching in the

[23] *Pars Prima, prologus.*
[24] *Ibid.*

course of his explanation. The theological conclusion is completely formulated only when evidence is given that the proposition under discussion actually and correctly expresses truth conveyed in the revealed message and infallibly proposed by the Catholic Church.[25] To put the matter negatively, but perhaps more clearly, the theological conclusion can be regarded as properly demonstrated only when it is manifest that the contradictory to this proposition is incompatible with the Catholic truth.

It must be understood that the theological demonstration is not, and cannot be, one of the merely rhetorical variety. In a course aimed at improving or at least cultivating the spiritual life of the pupil it is perfectly proper, and for that matter, absolutely requisite to utilize arguments which lead towards a practical conclusion without actually necessitating that conclusion. But in a study which seeks to prove the proposition "The generation of the Son from the Father is an intellectual generation" no such loose mode of argument is permissible. If this proposition is to be accepted as a theological conclusion, it can only be because the datum of revealed truth, contained in Scripture and in tradition, and proposed by the Catholic Church, points unquestionably to this proposition, and renders its contradictory absolutely untenable.

Theology, after all, is called *scientia* only because it proposes statements which men can accept as certainly true by reason of satisfactory evidence of their truth conveyed in a process of demonstration.[26] When St. Thomas Aquinas was treating of the scientific character of the discipline *de divinis quae fidei subsunt,* he had reference to the Aristotelian concept of scientific knowledge, elaborated in the *Analytica posteriora.*

> We suppose ourselves to possess unqualified scientific knowledge of a thing, as opposed to knowing it in the accidental way in which the sophist knows, when we think that we know the cause on which the fact depends, as the cause of that fact and of no other, and further, that the fact could not be other than it is. . . . Assuming then that my

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[25] Cf. the author's *The Concept of Sacred Theology* (Milwaukee: The Bruce Publishing Co., 1941), pp. 3 ff.

[26] Sacred theology is not to be classified with the physical or experimental sciences. The modern concept of such disciplines had not been formulated when the term "*scientia*" was first applied to sacred theology in scholastic literature.

thesis as to the nature of scientific knowing is correct, the premisses of demonstrated knowledge must be true, primary, immediate, better known than and prior to the conclusion, which is further related to them as effect to cause.[27]

As far as sacred theology is concerned, the "fact" is the conclusion to be established. The "premisses" are truths revealed by God and accepted by Catholics with the assent of divine faith. There is scientific or theological teaching of Christian doctrine only when a conclusion is proposed and demonstrated from premisses which manifestly and necessarily imply the accuracy of this conclusion.[28]

The benefits which the lay person can expect to derive from instruction in the science of sacred theology, as distinct from the non-theological Religion course, come from the theological demonstration itself. The proof, as it exists in the science of sacred theology, is not merely a process by which we come to realize that a certain proposition in Christian doctrine must be true. It is also, and eminently, a process by which we come to understand and appreciate the content of Catholic teaching in a way naturally unattainable outside of theology. When we take any of the propositions offered as theses in the manuals of dogmatic theology, and compare these propositions with the scriptural and traditional declarations which stand as the "premisses" in the theological demonstration of the theses, we are bound to obtain an insight into the significance of Christian teaching which would otherwise escape us. Thus when we take the proposition "The Son and the Holy Ghost are, like the Father, God in the true and proper sense," and examine even only the scriptural texts which are adduced in the demonstration, we are bound to find, in our Lord's own statement of this truth, a measure of appreciation which we could never obtain through any other type of Christian teaching. The knowledge of the statements which the Church, and the authoritative teachers within the Church, have made in correcting errors about the Trinity

[27] *Analytica posteriora,* I, 1. The translation is that of Mure, published in the Oxford edition of 1928. St. Thomas refers to this work in his *Expositio super Boetium de Trinitate,* q. 2, a. 2, ob. 2.

[28] I speak of the "premisses," not as parts of a formal syllogism, but as those propositions which motivate or cause the assent given to the theological conclusion.

during the ages will serve to show the student the tremendous importance of this teaching. Through the indication of the heresies on this matter, the student will learn the pitfalls which must be avoided, and the ambiguities which must be guarded against, in speaking of this central mystery.

Furthermore, and this is most important, the appreciation of Catholic doctrine gained by means of the proper theological demonstration is by no means disconnected from what Msgr. Cooper has called the motivating function of dogma. The theological proposition to which allusion has just been made, and, for that matter, most of the other theses in dogmatic theology, are demonstrated through the use of scriptural and traditional texts, many of which have a direct bearing on the spiritual life itself. Thus, for example, the great Trinitarian texts which are used to prove the divinity of the Son and the Holy Ghost also bring out the manifold blessings which we receive from the divine Persons, the love They give us, and the honor and service due to Them. Furthermore, these same texts show the intimacy of the relations which we hold with the Blessed Trinity.

Thus, the theological thesis, as properly and theologically demonstrated, is by no means a statement out of touch with the spiritual life of the student. The text-book of dogmatic theology concentrates, as it should, on the task of showing exactly what our Lord's teaching on the various points of Christian doctrine really is. It leaves the elaboration of what we may call the motivating aspect of the dogmas to another part of theology, although it always presents the dogmas and the theological conclusions themselves as they have been taught by our Lord and as they stand in the documents of Catholic tradition, as doctrines which are meant to influence our lives.

The section of theology which deals with the use of the dogmas in the spiritual life is properly called affective theology. Probably the best-known work in this field is Bishop Jacques Benigne Bossuet's *Elévations à Dieu sur les mystères de la religion chrétienne.* Another famous work in this line is *La théologie affective,* by Louis Bail. Some scholastic theologians included the devotional elements or implications of the theological theses in their works, along with the properly dogmatic material. The most famous work of this kind is Vincent Contenson's *Theologia mentis et cordis.* Each of the

theses in Contenson's master work is divided into a *speculatio* and a *reflexio*. The *speculatio* contains the theological proof, properly so called, while the *reflexio* explains the application of the individual conclusion to the spiritual life. In recent times Canon Joseph Lahitton has adopted a somewhat similar procedure in his *Theologiae dogmaticae theses*. For the most part, however, such material is left in purely devotional works. Nevertheless, the doctrine is derived from dogmatic theology, and is dependent upon it.

Besides providing an explanation for the various propositions in Christian doctrine, and offering the groundwork for an enlightened spiritual life, the theological proof, of its very nature, also functions to defend the faith. The faith of Catholics is harmed when the teachings of divine revelation are inaccurately or ineptly set forth. The science of sacred theology, with its constant recourse to the sources of revelation, and to the authentic pronouncements of the Catholic Church, guards and protects the student against incorrect or ambiguous presentation of Christian truth.

Peter the Lombard, author of the "Four Books of Sentences," the parent volume for all the literature of scholastic theology, took explicit cognizance of this essentially militant function of the science. He thus describes the intention which motivated the production of his work. (It will be noted that Peter, like most of his mediaeval contemporaries, made little effort to attribute good will to those who contradicted Catholic teachings.)

> We have tried to guard our faith against the errors of carnal and bestial men with the shields of the tower of David, or rather, to show that it is thus protected, to open up the depths of theological inquiries, and, as far as our poor intelligence will allow, to give some teaching about the sacraments of the Church.[29]

Peter writes of his work as one in which he has exposed "the falsity of poisonous doctrine through the sincere profession of the Lord's faith."[30] It was likewise the intention of St. Thomas Aquinas, in writing his *Summa contra gentiles* "to manifest the truth which the Catholic faith professes, in eliminating the errors opposed to it."[31] For St. Thomas, the work of the teacher of

[29] *Prologus.*
[30] *Ibid.*
[31] *Lib.* I, cap. 2.

wisdom must be at once positive and negative in its scope. He must teach the truth, and in so doing he must destroy error.

It must be noted that, in the teaching of sacred theology, error is not merely denounced, it is destroyed. The man who is taught the articles and documents of faith which are the foundations upon which the theological conclusions are erected, knows what doctrines are contained in these foundations, and likewise realizes what teachings are opposed to them.

The lay persons of our time can certainly derive great value from the study of sacred theology in our institutions of higher learning. The value which they will derive from the course, however, is directly proportionate to the perfection of the theological demonstrations presented to them. A course in sacred theology, for the layman, or for the cleric, for that matter, is beneficial only to the extent that it is properly theological. The student would be deprived of considerable benefit if, under the name of theology, he were to receive some other sort of a Christian doctrine course. The non-theological Religion course, and the explanation of the catechism have their place in Catholic education. They bring their own benefits, but they are not intended to replace, and they cannot replace, the science of sacred theology.

The distinguished Fr. John Courtney Murray, S.J., has come forward with the suggestion that the theology offered to lay persons and that taught to clerics should in reality be two sciences, "*secundum quid eadem,*" because both verify the abstract idea of theology, but "*totaliter diversa,*" because each, in its concrete mode of realization, will verify this idea in quite a different way. Fr. Murray tells us that "the basis of the proportionality is the fact that both 'theologies' serve the Church, indeed, but each serves a different rank in the Church, and therefore a different purpose of the Church."[32]

Now we can cheerfully admit that a retreat for priests should be and must be of a sort different from one given to lay persons. Likewise, and for the very same reason, a non-theological Religion course, such as that described and constructed by Msgr. Cooper, would assume a different form in a class for priests and in one for the laity. The reason why there would be and should be such

[32] "Towards a Theology for the Layman: The Problem of its Finality," *Theological Studies,* V, 1 (March, 1944), pp. 74 f.

diversity in retreats and religion courses is the fact that these are both constructed to persuade, to get people to live Christ-like lives.

Theology, however, has no such rhetorical orientation. The immediate objective of theology is the teaching of divinely revealed doctrine. Its distinguishing characteristic is the theological proof. The objective and the procedure remaining the same, the science of sacred theology will and must remain essentially the same, in classes for the laity and in those for the clergy. From this one science both the clergy and the laity can derive an ordered and demonstrated knowledge of the meaning conveyed in God's message to man.

Incidentally, the course in sacred theology for non-clerical students should be of special value to teachers of non-theological Religion courses and to such persons as mistresses of novices. The advanced courses in religious education which have been, and which will continue to be, offered to these persons embody instruction as to the most effective ways of presenting the Religion course. The instruction in sacred theology now available will enable them to see the background and the meaning of the doctrines which they use in their religious teaching more effectively than hitherto. Novices and students should be able to profit a great deal from courses or counselling given by persons who know Catholic teaching through the study of sacred theology.

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AS THE PASTOR IS . . .

The aspiration of the people for higher ways is one of the greatest rewards of a priest's life. A fervent people implies a fervent pastor. S. Bernard says truly, *Flamma pastoris lux gregis.* When the priest is kindled with the fire of the Sacred Heart his people, too, will walk in a great light.

—Henry Edward Cardinal Manning, *The Eternal Priesthood* (Westminster, Md.: The Newman Bookshop, 1944), p. 265.

# Answers to Questions

## BLESSING OF THE CIBORIUM

*Question:* Is it absolutely required that a ciborium be blessed before it is used? If so, what form of blessing should be employed? May any priest perform this blessing or is it restricted to bishops or those delegated by bishops?

*Answer:* The ciborium, usually called *pyxis* in liturgical books, is one of those objects belonging to the *sacra supellex* of a church that must be blessed before they are used for the sacred purposes for which they are intended. (Cf. *Codex Juris,* Can. 1296, footnote.) The form of blessing is found in the Ritual (Tit. VIII, Cap. 23), where it appears under the heading: *Benedictio Tabernaculi seu Vasculi pro sacrosancta Eucharistia conservanda.* The form is common, therefore, to any vessel destined to contain the Sacred Species outside of the chalice and paten. Hence, this blessing should be used not only for the ciborium but for the lunette or the pyx for carrying the Blessed Sacrament to the sick. It may also be employed for the blessing of an ostensorium, though for this vessel, the Appendix to the Ritual supplies also a special blessing, entitled: *Benedictio Tabernaculi seu Ostensorii pro Sanctissimo Sacramento fidelium venerationi exponendo.*

The blessing of the ciborium is listed in the Ritual among those blessings reserved to the Ordinary and to those who have the special faculty of imparting them. By the common law of the Church (*Codex Juris,* Can. 1304) pastors of parishes and rectors of non-parochial churches may perform this blessing for churches and chapels under their jurisdiction. Other priests need the delegation of the local Ordinary legitimately to bless ciboria as well as other objects belonging to the *sacra supellex.* This is usually given to priests along with the other faculties of the diocese.

## COTTON FOR LINEN IN WAR-TIME

*Question:* In view of the difficulty of getting proper materials, has there been a dispensation granted by the Holy See permitting

the use of cotton or similar fabrics for making albs and amices, altar-cloths and corporals?

*Answer:* Those subject to the Military Ordinariate have been granted the faculty of using materials other than linen for altar-cloths, albs, amices, corporals, palls, and purificators. (S. R. C. 3362, for 1943, under dates of Oct. 9 and Oct. 22, 1943). This privilege has not been extended to the Church in general for the period of the present emergencies though some Ordinaries may have obtained it for individual dioceses. We should think that there would be greater freedom allowed as to the material for albs and amices than for altar-cloths and that a more grave reason would be required to substitute cotton for linen in the case of corporals and palls than for the making of either altar-cloths or albs and amices. The etiquette regulating the reverence due to the Sacred Species requires that they come into direct contact with nothing but gold or linen, hence the legislation that chalices and patens be gold-plated at least on the inside surfaces and that corporals and palls be of linen.

## THE PRAYERS AFTER MASS ARE FOR RUSSIA

*Question:* Is there any authority for saying that the prayers after Low Mass, the three *Hail Marys,* etc., are now to be considered as said for Russia?

*Answer:* The prayers after Low Mass to which reference is made in the question were originally ordered to be said by Pope Leo XIII on Jan. 6, 1884. They were, especially the concluding prayer to St. Michael the Archangel, directed against the evils of spiritism. These prayers are now to be said for the conversion of Russia as ordered by Pope Pius XI in his consistorial allocution of June 30, 1930.

## OMITTING THE ORATIO IMPERATA PRO PACE ON JUNE 28

In the March issue, we considered the question of omitting the *Oratio Imperata pro Pace* on June 28, the feast of St. Ireneus, since the secret and post-communion of the Mass of that day are identical with the corresponding orations *pro pace.* We have since found a decree of the Sacred Congregation of Rites, solving this precise difficulty by directing that, *in casu,* the orations *pro pace* are to be omitted.

The text of the *dubium* and its response is the following: "Concurrente Secreta et Postcommunione S. Irenaei Episcopi Martyris cum Secreta et Postcommunione e Missa ad petendam pacem desumpta; si ex praecepto Ordinarii addenda sit Collecta pro Pace, cum eaedem sint excepto nomine Sancti, quid faciendum?" The reply was: "In casu omittendam esse Collectam pro Pace." The date of the decree was Feb. 29, 1868, and it may be found in the *Decreta Authentica S. R. C.*, II, n. 3164.

## *ACCIPE* OR *ACCIPITE* IN THE ORDINATION OF A DEACON

*Question:* Although the *Pontificale* directs that when several deacons are ordained together the book of the Gospels is to be handed to them all conjointly, yet the form is given in the singular: *Accipe potestatem legendi Evangelium,* etc. Should this be regarded as a typographical error, which the Bishop should correct to the plural form, when ordaining more than one to the diaconate?

*Answer:* The *Pontificale* has consistently retained the singular form, *Accipe,* in the presentation of the Gospel-book at the ordination of deacons even though the direction reads that all are to touch the book together. In conferring the other orders, major and minor, the plural form is used in presenting the distinctive instruments when several are ordained together. This is the case with handing the keys to the *ostiarii,* the book to the lectors and exorcists, the candlestick and the cruet to the acolytes. Similarly, the chalice and paten are presented to the subdeacons with the plural form, *Videte,* and the book of the Epistles again with the word, *Accipite.* It is only in the ordination of priests and in the consecration of several Bishops together that the chalice and paten, in the first instance, and the book of the Gospels in the second, should be touched individually by each of those ordained or consecrated, the officiant saying the form in the singular for each one: *Accipe.*

There has been no legislation, so far as we have been able to discover, changing the form to the plural in the ordination of the deacon. However, Martinucci (Lib. VII, Cap. iii, 296), directs that the bishop say *Accipite* in presenting the Gospel-book to several deacons ordained together. On the other hand, Stehle (*Manual of Episcopal Ceremonies,* p. 360), says: "in the conferring of deaconship, the book is held by each one singly (*Accipe,* etc.)." This

would make the singular number of the form understandable but the rubric of the *Pontificale* directs that all together, when more than one are ordained, touch the book at the same time. It is the same wording which is used in the other ordinations, to minor orders and to the subdiaconate, when all together touch the significant *instrumentum* and the bishop recites the form in the plural.

Parity with the prescribed practice in the other orders and the authority of Martinucci, a Papal Master of Ceremonies, evidently representing the Roman usage, would seem to us sufficient reasons for the use of the plural form, *Accipite,* when the Gospel-book is presented to a number of newly-ordained deacons since the rubric of the *Pontificale* directs that it be given, not individually, but to several together.

WILLIAM J. LALLOU

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## BINATION

*Question:* A priest may binate, according to Canon 806, if a notable number of the faithful find it impossible to attend the one Mass on days of obligation. How many persons is the minimum number?

*Answer:* Canon Law, instead of fixing the number of persons, leaves the matter to the discretion of the Bishop, who is to decide whether a priest is to be permitted to binate or not (Canon 806).

In rendering his decision the Bishop will take into consideration in what churches the priest must say Mass, e.g., if the priest holds two parishes or ministers to two groups of persons, and how far apart they are. He may also consider what the capacity of the particular church is, i.e. whether all the parishioners can be accommodated at the same time. A further consideration may be what the circumstances of the people are, i.e. whether they can all get away from their duties to be present at the same time.

Prümmer (*Manuale Theologiae Moralis,* III, 287) gives rural parishes which are half an hour distant from one another as an example of necessity for bination. The faithful, he observes, cannot leave their homes, children, animals, etc., uncared for. Consequently, he concludes, in these places the pastor must say two Masses, so that all the faithful can satisfy the precept to hear Mass on Sundays and Feast Days.

When the Bishop comes to a more particular examination of the number of persons who will be left without an opportunity to hear Mass unless the faculty to binate is given he will consider that the estimates of authors run between twenty and fifty persons. Prümmer, for example (*Manuale Iuris Canonici*), holds for twenty, as do Vermeersch-Creusen, citing D'Annibale. Merkelbach thinks the number should be twenty to thirty. Noldin-Schmitt require thirty. Genicot (*Casus*) follows the rescript to the Archbishop of St. Louis, who had asked whether thirty to fifty was a sufficient number for him to permit bination and was told that the matter was left to his discretion, to say that the number should be thirty to fifty.

It is to be noted, however, that the Holy Office on Jan. 28, 1688, determined only that fifteen to twenty constitute too small a number. In the particular case of those who cannot move about freely (the example in the case proposed was slaves) the Sacred Congregation of Propaganda Fide held that ten to twelve was a sufficient number.

If recourse to the Bishop should prove impossible in a particular case, his permission can be presumed unless the diocesan Statutes provide otherwise, e.g. for recourse to the Vicar Forane. The matter should, however, be reported to the Bishop as soon as possible after the case has occurred.

In conclusion it may be said that before a priest may binate he must in ordinary cases obtain the permission of the Bishop, or make certain that the permission has already been granted for his parish. The granting of permission will hinge upon the necessity and the number of persons who will otherwise be left without Mass. The number will not be less than twenty, except in the particular case of those who cannot move about freely, e.g. prisoners in a penal institution, in which case ten may be a sufficient number.

## CEREMONIES AFTER BAPTISM

*Question:* Canon 759, § 1, states: "*In mortis periculo baptismum privatim conferre licet . . . si a sacerdote vel diacono, serventur quoque, si tempus adsit, caeremoniae quae baptismum sequuntur.*" Is this not a matter of obligation rather than of counsel or of fittingness, so that, barring really exceptional circumstances, the priest

is bound to carry out the ceremonies subsequent to actual Baptism in emergency cases?

*Answer:* The Canon itself is couched in the mild form of the imperative. Wernz-Vidal paraphrase it ". . . *servandae* . . ." while Prümmer paraphrases it "*addantur,*" again in the mild imperative. The Holy Office in its Instruction, given Sept. 5, 1877, for mission territories, was quite severe in requiring the ceremonies to be observed.

Noldin-Schmitt and Merkelbach hold that it is a grave sin if without just reason all the ceremonies of Baptism are omitted, or a notable part thereof, or if a notable change is made in them. Genicot in solving cases holds that there is a grave sin involved in a notable breach of ecclesiastical law when one separates the ceremonies in general from the act of Baptism. The examples adduced by Noldin-Schmitt and Merkelbach to show what would be considered a notable omission are : (1) the anointing with the oil of catechumens or with chrism; (2) the breathing; (3) the imposition of saliva (not since the recent decision of the Sacred Congregation of Rites, obviously) or salt (4) the use of consecrated water; (5) the profession of faith (6) several minor ceremonies. Prümmer mentions only the omission of the anointing with chrism, the breathing, and the imposition of saliva and salt as being notable.

Since Noldin-Schmitt and Merkelbach hold that the omission of several minor ceremonies constitutes grave sin in this matter, and since the ceremonies after Baptism satisfy that definition it seems logical to say that the observance of the ceremonies which follow Baptism, if there is time, is a matter of obligation rather than of counsel or of fittingness, so that the priest is bound to carry them out.

## ASSISTANCE AT MARRIAGE BY VICAR SUBSTITUTE

*Question:* If the pastor is suddenly called away and designates another priest as his substitute (according to Canon 465, § 5), does this other priest by that fact receive the power to assist validly at marriages in that parish

(a) even if the pastor neglects to inform the Ordinary of the substitution;

(b) as soon as the notification is sent to the Ordinary;

(c) or only after the Ordinary has received the notification, and provided that he makes no decision to the contrary? (Cf. *AAS*, XIV, 527, n. 4; Bouscaren, I, 539, n. 4.)

Also, is this power of the vicar substitute ordinary power, so that he can delegate another priest for a marriage with the power to subdelegate an individual priest for a particular marriage; or is the substitute's authority only delegated, so that he is limited to subdelegating in a particular case?

*Answer:* Canon 474 provides that the vicar substitute appointed in this case takes the place of the pastor in all things which regard the care of souls, unless the Ordinary of the place or the pastor have made some exception. Canon 451 provides that parochial vicars, if they are endowed with full parochial power, are made the equivalent of pastors with all parochial rights and obligations and are included under the name "pastors" in law. The vicar substitute is included under "parochial vicars." It follows, then, that a vicar substitute may be understood wherever the name "pastor" occurs in the law if he is endowed with full parochial power, as he will be unless the Ordinary of the place or the pastor has made some exception.

Canon 1095, § 1 provides that a "pastor" validly assists at marriages only from the day of taking canonical possession or of entering upon his office. Ordinarily the vicar substitute would enter upon his office when he had been approved by the Ordinary and had been left in charge by the departing pastor (Canon 465, § 4). In the present case, however, which is exceptional, provision is made for the sudden departure of the pastor who is to procure a substitute and notify the Ordinary both of the reasons for leaving and of the name of the substitute (Canon 465, § 5). It would appear, then, that it is the intention of the legislator that the parish shall not be left without someone to care for it and that the substitute shall enter immediately upon his duties.

Failure of the pastor to notify the Ordinary as required by law leaves him open to criticism, but does not seem to affect the status of the substitute, whose position would otherwise be made to depend upon the fact of notification of the bishop by the pastor, a fact which may not be readily known. Canon 209 might cover the situation, but it does not seem necessary to recur to that canon to explain this provision of the law.

The time of entry upon his duties as substitute rather than the time of notification of the Ordinary seems to indicate the time when his position as substitute starts, for the pastor is obliged to notify the Ordinary *"quamprimum"* which may be within a day or two and in the meantime the substitute is presumably taking care of the parish with full parochial authority.

It does not seem that the time when the substitute's authority arises must be considered to be delayed until the Ordinary, having received the notification, has made no decision to the contrary. To hold this would be to require that the substitute's power be non-existent until such time as the Ordinary has received the notification, of which receipt the substitute may not be aware, and would furthermore impose upon the bishop the obligation of notifying the substitute that he had received such notification and had no decision to make to the contrary, all of which would entail considerable delay where the law is obviously trying to provide for a speedy solution to the problem.

As a matter of fact, the word used in the decision of the Commission for the Interpretation of the Code of Canon Law, which is translated by Bouscaren in this place by "as long as," is *"quoadusque"* which is interpreted by the authors to mean that the vicar substitute has power to assist at marriages from the moment he enters upon his duties until the Ordinary provides otherwise. Were this not the sense of the decision it would be hard to understand how the answer could be affirmative to the question whether such vicar substitute can assist licitly and validly at marriages *before* (italics mine) the approval of the Ordinary, which is the question presented for the consideration of the Commission.

As for the power to delegate to another the faculty to assist at marriages within the territory, since the substitute has the powers of a pastor he can delegate (Canon 1095, § 2), but this power must be given expressly to a particular priest for a particular marriage, excluding any general delegations, unless there be question of delegating assistants for the parish to which they are attached; otherwise the power is void (Canon 1096, § 1).

The power which the substitute has, it seems, might be called "ordinary" since he has it by reason of the office, though pastors are not listed among the Ordinaries in Canon 198, § 1; but as to

delegation and subdelegation of the power to assist at marriages the precise manner in which this is to be done is provided in Canon 1096, § 1 and must be followed or the result is invalidity. The last-named Canon does not provide for giving power to another with power to subdelegate except in the case of the delegation of assistants in the parish to which they are assigned. Since even a pastor must delegate a particular priest expressly for a particular marriage it does not seem that the substitute can delegate a priest who shall have power to subdelegate another for the marriage unless the priest in question be his assistant in the parish in which he is now acting as substitute, which is not a likely case.

THOMAS OWEN MARTIN

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## A PROBLEM IN GRAFT

*Question:* In *The American Ecclesiastical Review* for March, 1945 (p. 164), it is stated that a civil official who demands a sum of money as a necessary condition for appointing a person to a job fails against commutative justice. In this supposition, is it ever permissible for an office-seeker to give a bribe of this kind, particularly when he knows that otherwise it will be impossible for him to obtain the desired position?

*Answer:* The office-seeker who gives a bribe in the circumstances just described is rendering material co-operation toward the sin of the official who demands this compensation for the desired appointment. Now, according to the principles of moral theology, material co-operation toward the sin of another is permissible when the action of the co-operator is not in itself sinful and there is a sufficiently grave reason to justify the toleration of the sin of the principal agent. In the case which we are considering the mere giving of money to the unjust official is not in itself sinful; and at times there would seem to be sufficiently grave reasons to justify the office-seeker in tolerating the official's sin of extortion. Such reasons would be the fact that the one giving the bribe realizes that he would render much more effective service than the person who would otherwise get the job, that he is a deserving citizen worthy

of the secure and comfortable living which the position would provide, etc.

However, certain conditions must be considered before this principle can safely be applied to practice. Any candidate who realizes that he is incapable of properly performing the duties of an office to which he aspires and which he can obtain by paying a sum of money would violate commutative justice in relation to the state if he accepted the position. For, in such a case he could not honestly earn the salary attached to the office. Furthermore, if the candidate knows that by purchasing the appointment he will exclude another aspirant who is more worthy than himself, he would be guilty of injustice toward this other person by bribing his way into office. This would be true even though he himself is competent to perform the duties of the office, for there would be a violation of distributive justice, at least, involved in his appointment. If the person thus excluded had a right to the office by virtue of a civil service examination, the one who obtains the position by bribery is collaborating in a sin against commutative justice in reference to the injured person—a sin which involves restitution to the amount which the latter lost by his exclusion from the position.

Unfortunately it sometimes happens in our country that a deserving person finds it impossible to obtain a desirable public office unless he pays for it. If all the conditions enumerated above are realized, he cannot be accused of sin if he pays the bribe, any more than the father of a kidnaped child can be charged with sin when he acquiesces to the demands of the extortioners and gives them the sum of money they demand for the child's release. For the guidance of confessors it may be noted that even when a person has obtained an office by bribery to the exclusion of one more worthy but is in good faith about the transaction, it would be advisable not to disturb his good faith unless he is positively unworthy to such an extent that his continuance in office is harmful to the common good. At the same time, it would be a great boon to American political life if honest citizens would bring pressure to bear on public officials and force them to make appointments on the basis of strict justice with a view to the common welfare, without demanding a cent of personal recompense from those receiving the appointments.

## URGING ATTENDANCE AT NON-CATHOLIC INSTRUCTIONS

*Question:* In a large city efforts are being made toward a released-time program, which would permit an hour of the regular school time each week to be devoted to the religious instruction of public school children. The children would be taken during this period to the various churches, Protestant, Catholic, or Jewish, and there receive religious instruction from their respective clergymen or lay teachers. Now, to procure this concession, Catholics must collaborate in some measure with Protestants and Jews. One feature of the project is that volunteer representatives of the various religious denominations shall visit the homes of the children and urge the parents to send their boys and girls to the instructions. Would it be permitted to a Catholic visitor, when he finds that the family is non-Catholic, to urge the parents to send their children to non-Catholic instruction? Or, would this be forbidden co-operation toward the propagation of false religious doctrine?

*Answer:* If it is at all possible, the procedure to be followed in this case is to have Catholics visit Catholic families, Protestants visit Protestant families, etc. Thus, Catholics would be called on to invite only Catholic children to Catholic instructions. This might require a previous survey of the district, so that the families may be classified according to their religious affiliation, but it would be the best system for all concerned. Certainly, many non-Catholics, as well as Catholics, would prefer it. Doubtless, the method of having Catholics urge non-Catholic children to attend non-Catholic instructions, and *vice versa,* would appeal to those who favor "interfaith" groups and who extol "unity of religious purpose," etc., but *per se* it is forbidden to Catholics. For Catholics believe that Catholicism alone is true and all other religions are false, and hence they regard it as *per se* sinful to urge anyone to participate actively in non-Catholic religious services or to attend non-Catholic religious instructions.

We say that *per se* this is sinful, for there is a moral principle that might justify such conduct in certain circumstances. It is the principle, admitted by many good theologians, that when a person is going to do something wrong, another may lawfully urge him to do something less sinful, if this is the only way of deterring him from the greater evil. Now, it might be argued that at the present

day the majority of non-Catholic children in our great cities will be brought up in entire ignorance of religion and morality if they are not given instruction in the released-time program, and that it would be a lesser evil to have them receive non-Catholic instruction (which contains much that is true and good, even though it contains error) than if they were brought up utterly devoid of religion. If conditions are such in a city that the released-time program will not be introduced unless Catholics are willing to urge non-Catholics to attend non-Catholic instructions, this principle might be applied. But in these circumstances Catholic lay workers should be properly instructed, lest they become imbued with indifferentistic ideas.

Similarly, Catholic chaplains might use this principle at times to allow them to urge non-Catholic soldiers and sailors to attend their own services. If it can be reasonably judged that the men will derive some religious ideals from these services and will be induced to lead better lives, whereas they would exclude God from their lives entirely if they did not attend, a Catholic chaplain might be justified in urging such attendance as the lesser of two evils.

FRANCIS J. CONNELL, C.SS.R.

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### ST. LEO THE GREAT ON THE INCARNATION

And to loose this chain of sin and death the omnipotent Son of God, filling and containing all things, equal in all things to the Father, and co-eternal in essence from and with Him took upon Himself human nature and the Creator and Lord of all things deigned to be one of mortal kind: choosing for himself a mother whom He had made, one who without the loss of her virginal integrity would be the supplier of His corporeal substance only, so that, there being no taint of human seed, both purity and reality would belong to the New Man. Thus in Christ born of the Virgin's womb nothing would differ from our nature because His nativity is miraculous. For He that is true God is also true man and there is no unreality in either substance. The Word was made flesh by the elevation of the flesh, not by the abasement of the Godhead, which so governed its power and goodness that it exalted our own nature in assuming it and did not lose what was its own in communicating it.

— St. Leo the Great, Sermon 24, 2.

## ANALECTA

The eleventh number of the 1944 volume of the *Acta Apostolicae Sedis* records the appointment on Sept. 25, 1944, of Most Rev. Richard J. Cushing, D.D., as Archbishop of Boston.[1] In the necrology there are listed the deaths of Most Rev. John Duffy, D.D., Bishop of Buffalo, as occurring on Sept. 27, 1944, and of Most Rev. John Peschges, D.D., Bishop of Crookston, on Oct. 30, 1944.[2]

Decrees of the Sacred Congregation of Rites of June 23, 1944, are recorded, both answering affirmatively the *dubium* for the signing of the document for the introduction of the causes of the priest, Pierre Noailles, founder of the Sisters of the Holy Family[3] and of Maria Catherina of St. Rose (in the world, Constanza Troiani), foundress of the Franciscan Missionary Sisters in Egypt.[4]

A decree of July 12, 1943, is published, issued by the Sacred Congregation for the Oriental Church,[5] establishing a regional court of second instance for the Vicariates Apostolic in Egypt, the officers of which are to be designated by the agreement of the Vicars Apostolic, the presiding officer to be chosen for a term of three years with the privilege of being reappointed without limitation, all appointments to be published only after the issuance of the *nihil obstat* of the Apostolic Delegate, the court to be under the Vicar Apostolic of Egypt as its moderator, before whom the oath of office is to be taken. The officers are removed by the common consent of the Vicars, who also draw up the roster of procurators and advocates and the schedule of court costs and fees of advocates and procurators. At least one permanent notary is to be designated.

Of the two Apostolic Letters, one is dated July 15, 1943.[6] It was issued to confer the dignity of a minor basilica on a church dedicated to St. Hedwig, containing her tomb, in Trebnitz in the Archdiocese of Breslau, in commemoration of the 700th anniversary of her death, observed on Oct. 15, 1943. His Holiness recalls that in 1926 when as Legate of the Holy See he attended a Congress

[1] *Acta Apostolicae Sedis,* XXXVI (1944), 306.
[2] *Ibid.,* p. 320.
[3] *Ibid.,* p. 309.
[4] *Ibid.,* p. 312.
[5] *Ibid.,* p. 307.
[6] *Ibid.,* p. 301.

in Breslau, he spoke of the Catholics of Silesia as the heirs of the charity of St. Hedwig.

Two documents refer to the Eucharistic Congress held in Buenos Aires in Oct. 1944, in both of which His Holiness refers with appreciative memories to his presence at the Congress held there ten years previously as Legate of the Holy See. One of these documents, dated on the Feast of the Assumption, 1944,[7] appoints the Cardinal Archbishop of Buenos Aires as his Legate, and conveys the Apostolic Blessing to him, to the clergy and laity of his Archdiocese, and to all who attend the Congress. The radio message to the Congress delivered on Oct. 15, 1944, is also reported,[8] as is the elevation of a notable church in the City of Buenos Aires, that of St. Rose of Lima, to the rank of minor basilica. The latter honor is granted in an Apostolic Letter dated Aug. 30, 1941,[9] but the appropriateness of its publication in connection with the documents referring to the Eucharistic Congress is apparent.

## RECENT PONTIFICAL APPOINTMENTS ANNOUNCED IN THE *Acta Apostolicae Sedis*

*Domestic Prelate of His Holiness:*

Oct. 5, 1944: Rt. Rev. Msgr. Joseph F. Dolan, of the Archdiocese of Newark.

*Privy Chamberlains Supernumerary of His Holiness:*

Aug. 20, 1944: Very Rev. Donald M. Carroll, of the Archdiocese of Chicago.

Sept. 23, 1944: Very Rev. Hugh Dolan, of the Diocese of Raleigh.

*Commanders of the Order of St. Gregory the Great:*

Oct. 13, 1944: William F. Montavon, Frank A. Hall, and Bruce M. Mohler, of the Archdiocese of Baltimore.

*Knights of the Order of St. Gregory the Great:*

Oct. 5, 1944: Henry J. Massman and J. Ernest Dunn, of the Diocese of Kansas City.

JEROME D. HANNAN

*The Catholic University of America,*
*Washington, D. C.*

[7] *Ibid.*, p. 304. [8] *Ibid.*, p. 297. [9] *Ibid.*, p. 302.

# Book Reviews

WAR IS MY PARISH. By Dorothy Fremont Grant. Milwaukee: The Bruce Publishing Company, 1944. Pp. ix + 184. $2.25.

Whatever be the correct view as to the increased effectiveness of religion among men in the armed services there is little doubt or question as to the dramatic and deep-rooted effect of the work of the Catholic chaplains. Both Catholic and secular papers have given testimony to the activity of the Catholic chaplains by way of pictures, anecdotes, and the witness of the men they have served. And it is this mass of material that the author endeavors to organize in such a way as to give a picture of the work done by priests for the men of the service. Under fairly general headings she has collected a number of these stories, incidents, and letters from servicemen and out of this material she has fashioned a vivid and, for the most part, sustained "documentary" film in book form.

A book of this type is difficult to evaluate successfully. Like so many recent books dealing with the war it is strictly topical in its point of view and hence has a definitely transient quality. Obviously when the scenes in which the stories are laid become memories many of the incidents included in this book will lose much of their impact. On the other hand, any Catholic who reads it now will lay it down with a warm feeling of pride in Catholicism and its priests. Then, too, the perusal of this volume cannot help but give its reader a real awareness of the transcendence and catholicity of the Church. For though some of the things, as recounted, border on the overly sentimental, none the less Catholicism as embodied in these chaplains shines forth as a religion whose supreme and abiding purpose is the salvation of man, body and soul, wherever and under whatever circumstances he be. In a practical way the volume is of value also as a source of illustrations for the preacher who would make vivid that picture of the Church which pursues man with the grace and infinitely tender solicitude of Christ.

EUGENE M. BURKE, C.S.P.

THE DREAM OF DESCARTES. By Jacques Maritain. Translated by M. L. Andison. New York: Philosophical Library, 1944. Pp. 220. $3.00.

Of the five essays appearing in this book, the first three are translations of articles published between 1920 and 1922, and the last a talk given in 1931. The fourth essay, dealing with the "Cartesian proofs of

God" (a rather unfortunate formula for proofs of God's *existence*), was written for the present volume. Although in a way independent of one another, the five articles belong together as a penetrating criticism and appreciation of Cartesian thought and its influence on modern philosophy as well as on the general mentality which prevailed in the Western world for so many centuries. The more than thirty pages of notes contain very valuable references and additions. It is a pity that the text is marred by many misprints; this reviewer counted, without particularly looking for them, not less than thirty-five, two of which are rather serious (on p. 142 a "not" is missing, and on p. 175 one reads "ontology" instead of "ontologism").

Descartes is the ancestor of the modern "scientific" mentality; in the famous dream he had in November, 1619, and in the enthusiastic state in which he found himself at the time, he discovered the idea of Science. The second article elaborates this notion and describes the "Revelation of Science," and accordingly the "Deposition of Wisdom" (third essay).

The distinction between *scientia* and *sapientia,* so fundamental in Christian speculation from St. Augustine to our own day, has been discarded by Descartes and his successors. Science becomes more and more the only reliable access to knowledge. In this sense, Descartes really is the initiator of the modern age, however much he be indebted to his predecessors in many details of his system. He conceived of his own work much more as one of science, mathematics, and physics, than as one of philosophy or speculation. In fact, one might characterize Cartesianism as a secularization of *sapientia,* which is wholly engulfed by science.

As the author convincingly shows, there is, at the root of Cartesianism, a "deep instinct of agnosticism." Desiring—sincerely, one may assume—to hold on to the idea of God, even the faith in Him, and anxious to furnish a satisfactory proof of God's existence, Descartes ended with placing God so far away, making Him so "obscure and shadowy," that before long the true idea disappeared from the stage, to be ultimately replaced by the pale Kantian "postulate of pure practical reason." As Descartes had separated by an unbridgeable gap the *res cogitans* and the *res extensa,* so he opened the way for ontologism and and pantheism, idealism and rationalism.

All this does not, by any means, prevent us from acknowledging Descartes as one of the great thinkers, a powerful mind which enthusiastically strove for truth—as Descartes saw it. Nor ought one to forget that Scholasticism as he knew it possessed but a remnant of its former influence. It is easy to understand why Descartes, although standing in material continuity with the past and Scholasticism, formally

broke with his predecessors and attempted to make a wholly new start—to become, as he hoped, the Aristotle of the modern age.

In a certain sense, he achieved his end; the influence of Descartes is deeply ingrained in the modern mind and his ideas are uncritically accepted by most of his successors. One is tempted to express the hope that, with the decline of the "modern age" philosophy will take a new turn towards truth, reality, and faith. Maritain's enlightening comments may well be an important step in this direction.

RUDOLF ALLERS

MIRROR OF CHRIST: FRANCIS OF ASSISI. By Isidore O'Brien, O.F.M. Paterson, N. J.: St. Anthony Guild Press, 1944. Pp. 205. $2.50.

A seasoned biographer, as evidenced particularly by his outstanding *Life of Christ,* Fr. Isidore O'Brien, has herein put forth his most sympathetic efforts as a devoted son of St. Francis to interpret anew the inner life of the great saint of Assisi. The task is no easy one, if one stops to consider that the life and personality of the *Poverello* have already been studied and written about from almost every conceivable angle by hundreds of scholars and devotees, in numerous languages and down from the times contemporary with the saint himself. Nevertheless, the author has not allowed himself to be dismayed by this fact or to give more than the barest hints of the scientific preparation and apparatus for his task. The result is a simple re-telling of the familiar story of the gay youth, his espousal with Lady Poverty, the founding of the Franciscan Order, the peregrinations of the saint, his inspiration of St. Clare, his stigmatization, and death. A few hints are given of the political and social problems of the day; little is said of the later flowering and fruits of the Franciscan spirit. This book, which has merited the distinction of being a selection of the Spiritual Book Associates, contents itself with setting forth the life of a saint popularly, in a highly personal manner, and with constant spiritual purpose as the "Mirror of Christ."

Criticism of the work, if any, would naturally come from those who already know the story of St. Francis and who look for a more penetrating study of his inner life and purpose or of the problems of the times as he saw them. Chapter XI, "Instrument of Peace," may be indicated as outstanding. An additional paragraph, here and there throughout the book, of a factual character or by way of critical evidence, would have brought sharper relief, greater conviction, and quicker tempo into a picture that at times appears vague and largely pious. Exception—or at least a more definite qualification—might also be taken in respect to

the author's remark that "to write the life of St. Francis and contemn the legendary would be like writing the life of Christ and ridiculing His miracles" (p. 14). The modern reader, we believe, is quite prepared to regard popular legends as authentic interpretations of the spirit of a personality, and also to accept them as true if the evidence warrants it; but it would be a grievous error to parallel the miracles of Christ, or even the stigmata of St. Francis, with many of the Franciscan legends, however precious and beautiful they may be. Such criticism, however, may be regarded as no more than incidental in the review of a thoroughly charming book written explicitly for the general reader.

JAMES A. MAGNER

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### ADVICE TO THE EARLY CHRISTIANS

My child, avoid everything wicked and anything like wickedness. Be not prone to anger; for anger leads to murder. Be not jealous, or inclined to quarrel, or hot-tempered; for from all these things come slayings. My child, be not such a one as sets his heart upon things; for to set one's heart upon things leads to impure actions; and be not foul-mouthed or one who gazes about; for of all these things adulteries are conceived. My child, be not a teller of fortunes, for this leads to idolatry, and do not recite charms, or practice numerology, or perform ritual cleansings; and do not even watch them for from all those things idolatry arises. My child, be not a cheat or a liar, for deceit leads to thievery; and be not fond of money or given to vanity, for from all those things thefts arise. My child, do not murmur, for it leads to blasphemy, and be not stubborn or ill-disposed, for from all those things blasphemies arise. On the contrary, be gentle, for those who are gentle shall have as their portion the land. Be patient, kind, not full of trickery, peaceful, good, and in all things reverent toward the message which you have heard. You should not exalt yourself, or become overconfident. Your spirit should not be united with proud men, but dwell rather with the just and the lowly. Take the things that happen to you as something good, knowing that nothing occurs without the knowledge of God.

— *Didache*, III, 1-10.

# Book Notes

The distinguished Dr. William J. Doheny, C.S.C., has made a valuable contribution to the literature of canon law in his *Canonical Procedure in Matrimonial Cases,* Volume II (Milwaukee: The Bruce Publishing Co., 1944. Pp. xxxviii + 737. $8.00). This very complete and detailed study of informal trials risks in the interest of thoroughness the danger of discouraging the superficial student from accepting it as a valuable instrument in his pastoral practice. But there is really no one to whom it will prove of greater value than the superficial student, though its importance to profound students is not thereby disparaged. Nothing that pertains to the practical craft of employing these procedures is taken for granted, except in the case of the so-called Helena case procedure, and that is due, as the author intimates, to the fact that the Holy See has not published any regulations in the *Acta Apostolicae Sedis* indicating the precise manner in which cases of this nature are to be handled. The suggestions offered by the author he proclaims to be deductions from the general principles governing rules of procedure applicable to such cases.

The suggestions appropriate to the disposal of these petitions are submitted by the author in Section Three of Book Two of his work. Book One deals with the exceptional cases contemplated in Canon 1990, and devotes 183 pages to the analysis of the various elements of the procedure involved. Book Two treats of the steps involved in prosecuting other informal cases to which the author attributes the general caption, "Administrative Cases." Book Two comprises therefore extensive consideration of the *ratum et non consummatum* process through some two hundred pages, of the elements involved in establishing the Pauline Privilege and of the privilege granted in Canon 1125, of the method of determining the absence of the juridical form of marriage, of the adjudication of cases involving the presumed death of an absent spouse, and of the granting of permission for separation *a mensa et thoro.*

Eight cases adjudged by the Sacred Roman Rota are analyzed by the author to demonstrate the weighty reasons required for the separation of the spouses. Similarly eight cases decided by the Sacred Congregation of the Sacraments are presented as illustrations of the circumstances in which death of the absent spouse may be presumed; two cases adjudged by the Sacred Roman Rota are offered for the same purpose. These practical instances energize the principles which the author himself clearly explains antecedently to their presentation.

Indexes show on what page the various canons are cited, as well as those on which reference is made to the Articles of the Instruction, *Provida,* and to the Rules to be observed in the *ratum et non consummatum* process. The topical index covers forty-two pages. These mechanical aids, coupled with a rich table of contents, and accompanied by a clever manipulation of contrasts in type and column arrangements, facilitate the task of the curial official as well of the pastor in reaching with the least delay the heart of the numerous problems that insistently arise in the prosecution of the cases treated. The time and patience of the author constitute a permanent reservoir of prompt page service to the field operator whose time or patience will not suffer delay. For this inestimable contribution, as well as for his evident familiarity with every feature of the problems he treats, the author is entitled to the gratitude of every priest, even those least burdened with the disposition of the cases he has so adequately brought within the focus of their attention.

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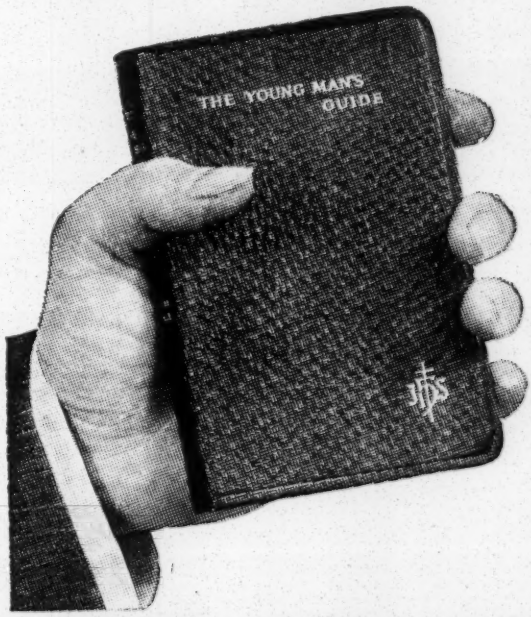


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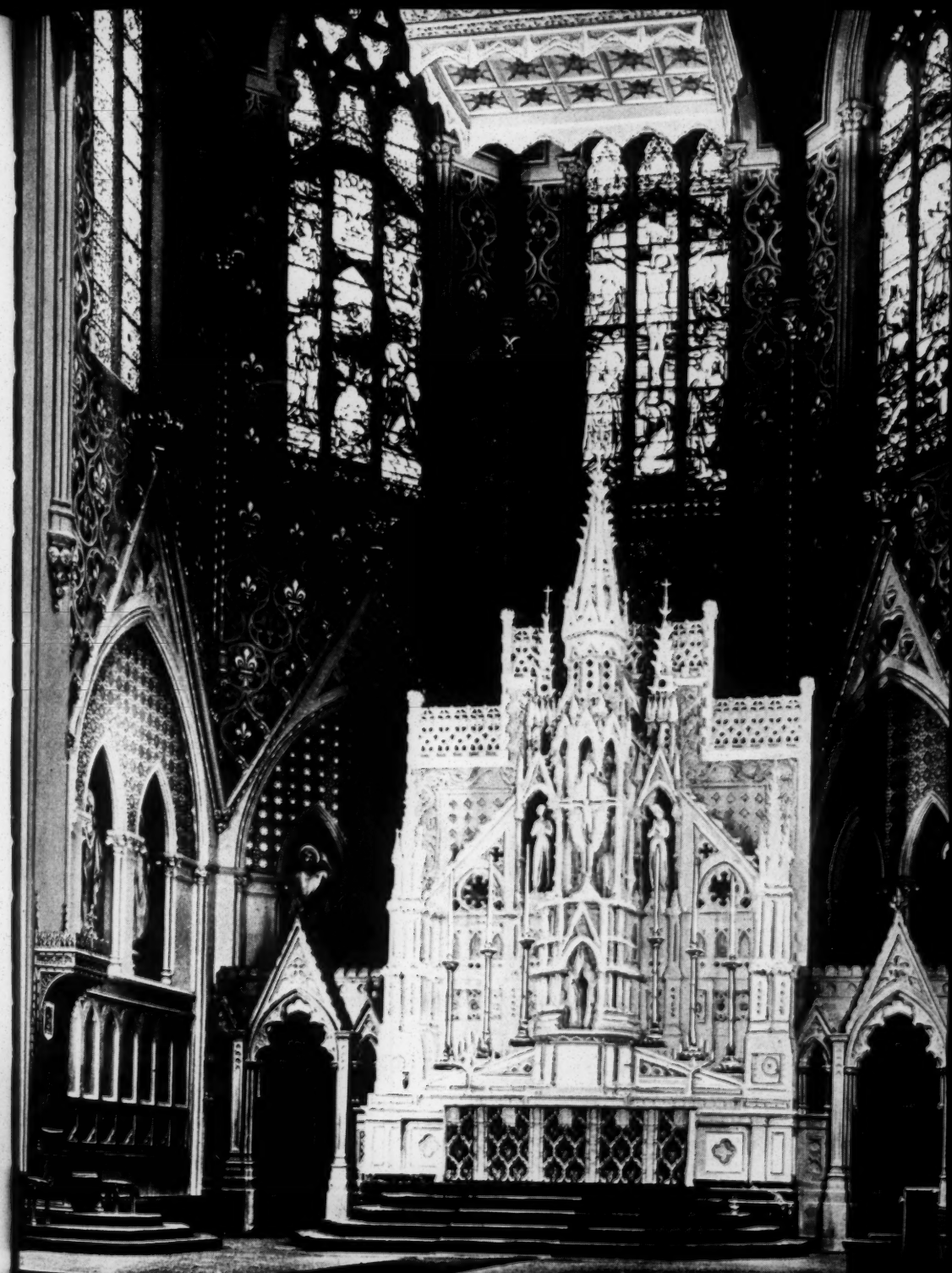

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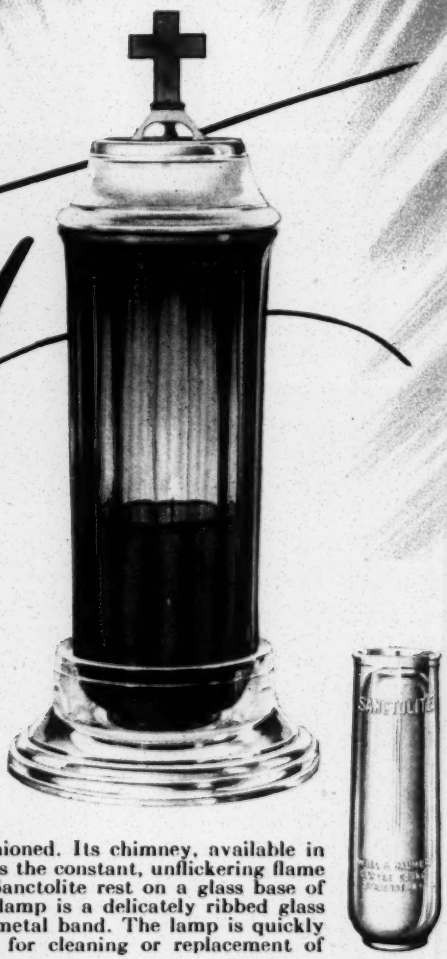


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